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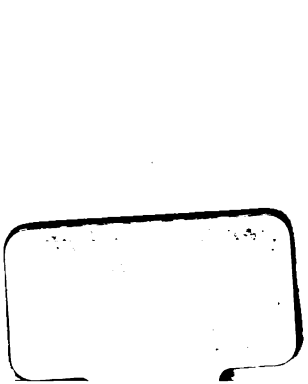

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BIOGRAPHIANA.

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RHEL B

BY THE COMPILER

OF

ANECDOTES

OF

DISTINGUISHED PERSONS.

VOL. I.

——VARIO DIVERSA PALATO.

HOR.

LONDON:

PRINTED FOR J. JOHNSON, ST. PAUL'S CHURCH-YARD.

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TO

MISS HARRIET CARR,

OF

DURSTON HILL,

NEAR

NEWCASTLE UPON TYNE.

MADAM

THIS Work is with great propriety inſcribed to you, who have adorned it with a FRONTISPIECE deſigned and etched by yourſelf, which would do honour to the elegant pencil of Pietro di Cortona.

A learned Prelate * of our times has in one of his ſermons declaimed againſt

* See Dr. Hurd's Sermons.

the

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the cultivation of the fine arts. Had he known the application that you make of your taſte and talents in one of them, you could not poſſibly have been obnoxious to his cenſure. The moſt ſevere Aſcetic will not only allow, but muſt admire the efforts of the pencil employed in extending the beſt affections of the heart, in purifying the paſſions, and in adding motives to virtue by embelliſhing the illuſtrious examples of it in other ages, and preſenting them to our eyes in the moſt impreſſive manner.

I have the honour to remain, with great reſpect,

MADAM,

Your obliged and obedient ſervant,

W. SEWARD.

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INTRODUCTION.

THE favourable reception of the ANECDOTES OF DISTINGUISHED PERSONS, and the very liberal conduct of the preſent Publiſher, have induced the Compiler to appear again before the Public. This Volume has been conducted nearly upon the ſame plan as the laſt; and if now and then an Anecdote ſhould appear that has been told before, the Compiler hopes it is here better told, or that its merit, or the remarks it may have given riſe to, will plead in its favour.

To two YOUNG LADIES this Volume is indebted for its principal Embelliſhments; the one having honoured it with an elegant Frontiſpiece; the other having combined for it a congeries of Notes that would "lap a ſoul in Elyſium," and, if

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if any Sounds could effect her benevolent purpose, "compose the jarring "world to peace and harmony."

One Living Character only is introduced, that of the Saviour of the extensive and important dominions of INDIA for that country which has alone ungratefully refused to acknowledge the obligation.

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BIOGRAPHIANA.

BRENNUS,

KING OF THE GAULS.

When the Gauls, with Brennus at their head, took the city of Rome by ſtorm, it was ſaved from pillage on the inhabitants promiſing to pay to their conquerors ſo many thouſand pounds weight of gold. Brennus ſate in a chair of ſtate in the Capitol, with a pair of ſcales in his hand to weigh the ſum demanded. In the oppoſite ſcale he put his ſword and helmet, to make more gold neceſſary to weigh it down; and when the Romans complained of this trick, he inſolently and pointedly exclaimed, "*Væ Victis!*"* The conquerors always treat the con-

* How completely the French diſdain even the leaſt appearance of attention to common notions of juſtice and of equity, the following quotation from Citizen Genet's Declaration to the Americans, publiſhed in a pamphlet written by the intelligent and virtuous repreſentative of his country Mr. Harper, will forcibly evince: "I thank "God, I have long ſince forgotten what is contained in

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conquered as they think fit!"—words which at preſent well ſuit thoſe nations who have ſubmitted to the modern Gauls, the terror and the ſcourge of Europe; but which, we truſt, well never have any reference to the people of this country, however they may be menaced by an enemy that unites the perfidy of the *hyæna* to the force of the *lion*.

RABBI IRCHANAN,

during the ſiege of Jeruſalem, thus addreſſed the temple while he felt it trembling, and obſerved its maſſy gates to open of their own accord: "O temple, temple, why doſt thou "ſhake thus, and art thus moved? We know "thou art to be deſtroyed!" A prediction which, in ſpite of its perfect accompliſhment, ſeems to have had very little effect upon the belief of the Jews in Chriſtianity, however their diſperſion has ſerved to render many other perſons determined believers. "Whatever you

"the worm-eaten volumes of Vattel, Grotius, and Puffen-"dorf."—See *Obſervations on the Diſpute between the United States and France.* 8vo.—a pamphlet which at this time ſhould be tranſlated into every European and Aſiatic language, and peruſed by every individual who has the leaſt regard for his liberty, his property, or his life.

"may

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" may ſay againſt Chriſtianity," ſaid the great Prince of Condé to ſome of his infidel friends, " the preſent ſtate of the Jews is always a " ſtanding miracle in my eyes, and ſufficient " to make me a Chriſtian."

CONSTANTINE THE GREAT

was in many reſpects a cruel Prince, yet ſome of his laws are very humane. He forbade the tax-gatherers to ſeize upon wives, labouring ſervants, or oxen, for the payment of debts due to the government. " Even common prudence," ſays the learned and virtuous Dr. Jortin, " re- " quired this moderation; becauſe ſuch vio- " lent methods would have reduced farmers " to a ſtate of beggary, and ſo have made them " for ever unable to pay their taxes."

In the time of this Emperor, the clergy were forbidden by the eccleſiaſtical laws to receive any intereſt for their money, and the ſenators were reſtricted by the civil laws from receiving ſo much intereſt as other perſons received *.

THEODOSIUS,

* It ſeems ſtrange that money ſhould not, like every other commodity, find its level, and that more intereſt ſhould

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THEODOSIUS,

EMPEROR OF ROME,

(Whom no one will accuſe of want of piety.)

THIS Chriſtian Emperor ſays in his Code of Laws, "Let all the judges, all the common "people in cities, and all the artizans be at "reſt on the venerable day of Sunday. In "the country, however, let the buſineſs of "agriculture go on freely, and without re-"ſtraint; ſince it often happens, that on that "day the beſt opportunities occur for ſowing "corn and planting vineyards; and it is a "great pity, that by the occaſion of the mo-"ment an opportunity offered by the kind-"neſs of Heaven ſhould be loſt*."

be paid for it, in proportion to the want of it, and its greater means of fructification. Laws againſt uſury, as it is called, promote the evil which they were intended to remedy; and it has been obſerved, that in ſome ſtates, where there are no laws againſt uſury, the intereſt of money is loweſt.

* "What man ſhall there be among you, that ſhall have "one ſheep, and if it fall into a pit on the Sabbath day will "he not lay hold on it, and lift it out?

"How much then is a man better than a ſheep? wherefore it is lawful to do well on the Sabbath days."—Matthew, chap. xii. ver. 11, 12.

And how indeed can a man do better, than, after having returned his thanks to God, to endeavour by his labour to ſecure to himſelf the bleſſings which the Deity has in kindneſs afforded to him?

Virgil

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Virgil had indeed ſaid long before in his 'Georgics:'

—Feſtis quædam exercere diebus
Fas et jura ſinunt.

By law and right it is allow'd
To do ſome certain works on holy-days.'

Scævola, the great Roman lawyer, according to Macrobius, being aſked what work might be performed on an holy-day, replied, "That "which, if left undone, would occaſion in-"convenience—*quod omiſſum noceret.*"

PLOTINUS,

as Porphyry relates, "requeſted the Emperor "Galienus to rebuild a rural city in Cam-"pania, and to give it to the philoſophers, in-"tending to live in it himſelf with his diſci-"ples, and to eſtabliſh Plato's Republic." A ſimilar idea took place in the brains of Voltaire and D'Alembert (ſee their Letters), which was to have been realized by Frederic the Second, king of Pruſſia*, who was to have

* "A republic of modern deiſts and modern philoſo-"phers," ſays Dr. Jortin, "would be as great a curioſity "as this city of philoſophers would have been, but perhaps

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have given them a city in Poland, ſo honorably acquired as to have enſured the ſucceſs of the deſign.

LEO,

EMPEROR.

In the year 797, the ſecond Nicene Council was held. Fleury remarks, in his Eccleſiaſtical Hiſtory, "that among ſo many biſhops "there was not one critic who knew how "to diſtinguiſh true from falſe records. But "this," continues he, "doth not at all in-"validate the deciſions of the council. A "council about the ſame time," he adds, "was held in England: one of its decrees "forbade the cutting off horſes tails *, and "eating their fleſh."

"not quite ſo well regulated." Bayle has made it a problem, "Whether a republic of atheiſts could ſubſiſt?" It was the opinion of a great politician, "that they "would firſt begin by cutting the throats and pillaging the "property of their neighbours, and finiſh by acting the "ſame atrocities on each other."

* The two ridiculous French lines on this ſubject attributed to Voltaire were written by Mr. Colman, author of "The Jealous Wife:"

Barbare Angleterre, la même coup de couteau
Tranche la têtes aux rois, et le queux aux chevaux!

EDGAR,

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EDGAR,

KING OF ENGLAND.

MANY ſevere puniſhments for crimes occur in the eccleſiaſtical laws of this Prince; they were, however, ſoftened by bodily penances and commutations. The perſons of wealth or power might be aſſiſted by others in diſcharging them; they might ſelect as many perſons to faſt with them and for them as would accompliſh in a few days the faſts enjoined to themſelves for ſeveral years.

WILLIAM THE FIRST,

KING OF ENGLAND.

OUR lawyers have been divided reſpecting the title of this Prince to the crown of England, taking the word *conqueſt* in a feudal, or in the common ſenſe of it. Some parts of the ſpeech which he made upon his death will moſt clearly evince his own opinion of his right to it:

"Being laden with many and grievous "ſins, I now tremble, who am ready to be "taken hence, and to be tried by the ſevere

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" but juſt examination of God. I, that have
" always been brought up in wars, and am
" polluted with the effuſion of blood, am
" now ignorant what to do; for I cannot
" number my offences they are ſo infinite,
" and have been by me *now* theſe ſixty-four
" years; for which, without any delay, I muſt
" render up an account to that moſt upright
" Judge whom I have ſo greatly offended.

* * * * *

" I conſtitute no heir to the realm of Eng-
" land, but I commend it to the Creator of
" all things (whoſe I am); for I poſſeſs not
" that honour by any title of inheritance, but
" by the will of God, the effuſion of blood,
" and the perjury of Harold, whoſe life de-
" ſtroyed, and whoſe vaſſals vanquiſhed, I
" made it ſubject to my dominion: the
" natives of the realm I hated; the nobles I
" diſgraced; the people I cruelly vexed; and
" many I unjuſtly deſpoiled of their eſtates in
" the county of York, and in ſeveral other
" places; many I deſtroyed with hunger and
" the ſword; and thus that beautiful land and
" noble nation I made deſolate."

William had indeed ſworn at the high altar of the Abbey of St. Alban's upon the Evangeliſts, and the ſhrine of that Saint, to obſerve and

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and keep inviolate the ancient laws of the land, and more eſpecially thoſe of King Edward the Confeſſor. Yet with what fidelity he kept his oath Matthew Paris informs us, who ſays, "that in William's reign no Engliſh-"man was permitted to bear any office of "credit, or had countenance; and that it was "accounted a diſgrace to be called an Engliſh-"man, or to be married to an Engliſh woman: "that whereas King Alfred had founded "a magnificent College in Oxford, for the "maintenance of many learned divines, who "might inſtruct his people in the Chriſtian "faith in their own tongue, (which College "was to be ſupported entirely at the King's "charges, and to be continued during the "reigns of his ſucceſſors) King William, "willing to deſtroy the Engliſh language, and "to prevent preaching in it, decreed that the "annual expences attending that inſtitution "ſhould never be again allowed in his reign, "nor in thoſe of his ſucceſſors *."

* In the times of his predeceſſors, the common prayer of Europe was, *ab corruptione Normannorum libera nos, Domine*; a prayer that may at preſent be adopted againſt ſome of their ſucceſſors by that Europe which they are now deſolating, and whoſe territories they would not have invaded, had not the inhabitants had the folly or wickedneſs to invite to them theſe deſpoilers and deſtroyers of the human race, and every thing that is dear to man.

FREDERIC,

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FREDERIC,

ABBOT OF ST. ALBAN'S.

Soon after the battle of Haſtings, which ſecured to William the kingdom of England, he came to the Abbey of St. Alban's to ſwear upon the reliques of that Saint, to obſerve inviolate the ancient laws of this realm, and more particularly thoſe of King Edward the Confeſſor. William afterwards partook of a noble banquet that was made for him in the abbey; and, elated with his victory, aſked, as in ſport, "What was the reaſon, that in a battle of "one day he had been able to ſubdue the "Engliſh nation, while it coſt the Danes ſo "many merely to attempt it." Frederic, the Abbot of the convent, aroſe, and thus anſwered him:

"Sir, the reaſon may be eaſily given, if the "occaſion be well weighed; for formerly "our land was defended by dint of arms, until "their warlike warriors, from reaſons of godly "devotion, took them from their ſides, and "laid them upon the altars of oraiſons; "which now, through over long reſt, are "grown ruſty, and their edges are become "too dull for the field. For," added he,

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" the maintenance of martial men, with a great
" part of the revenues of the kingdom, are
" daily converted to pious uſes, to maintain
" and defend thoſe holy votaries, whoſe prayers
" pierce deeper than their ſwords. And
" therefore, O King! thou art bound in con-
" ſcience to maintain them in peace, who
" have been the occaſion of this thy eaſy con-
" queſt."

The Abbot had ſcarcely finiſhed his ſpeech, when William exclaimed, in a loud and inſolent tone of voice, " Is then the Clergy ſo rich
" or ſo powerful, that the land remaineth de-
" prived of her men at arms?—and, merely to
" keep the men of religion in ſafety, ſhall the
" laity be expoſed to the invaſions of the
" Danes, and other foreign enemies? Out of
" thine own mouths I will moſt aſſuredly judge
" thee; and, for redreſs of the wrongs that
" have been committed, begin with thee?"

The Conqueror then immediately gave orders for disfranchiſing from the Abbey all the lands and revenues of it that lay between Barnet and London Stone. The Abbot, on the King's departure, called a Chapter of his Brethren, and perſuaded them to fly with him to the Iſle of Ely, " where," ſays the MS.

Life

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Life of Frederic, "he desisted not from his "wonted machinations against the Conqueror."

From the MS. lives of distinguished persons, and from the antient chronicles of these kingdoms compiled in the Monkish times, great light might be thrown upon the history of England. How many of the Livys, the Plutarchs, the Sallusts, of the early periods of our history are permitted to remain in oblivion! A collection of them, published in the manner recommended by Mr. Gibbon, would be an addition to the literature of the country, and illustrate the laws, the manners, and the customs of it. The publication of them seems with the strictest propriety designated to that learned body, the course of whose studies and pursuits so immediately tends to their illustration, the Antiquarian Society of London.

ST. BENEDICT.

This illustrious Saint retired from the world at an early age, in spite of the wealth and the honours to which, in right of his ancestry, he had pretensions. He remained three years in a desert near Rome; and the fame of his sanc-

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tity having brought together ſeveral perſons, they drained the neighbouring marſhes, cut down the foreſt of trees, and cultivated much waſte land. Benedict afterwards built a Monaſtery at Monte Caſino, the cradle of his Order, where he and his Monks lived together in the moſt exemplary manner, and received ſtrangers with great hoſpitality. The rule that he laid down for his converts was that of labour, humility, and patience. To this he conformed ſo exactly himſelf, that St. Gregory ſaid of him, "Do you wiſh to ſee an abridgement of the rule of St. Benedict, obſerve his life; and when you want to ſee an abridgement of his life, read the one as the counterpart of the other."

It is obſerved, that the followers of his Order were not found in the time of the league with the other Orders who took up arms againſt their Sovereign. After the expulſion of the Jeſuits from France, the Benedictines were entruſted with the management of thoſe ſchools which they had governed, and are ſuppoſed to have contributed not a little to their deſtruction. Soon after this event a caricature came out at Paris, repreſenting St. Ignatius, the founder of the Order of the Jeſuits, quitting his pontifical robe, and looking up towards Heaven as in the

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the act of aſcending thither: St. Benedict was repreſented ſtanding behind him, and cutting the gold lace from it, to ſhew how one Order had profited by the calamities of the other.

The French, in their rage to regenerate every thing, have completely deſtroyed Monaſteries and the Religious Orders; inſtitutions which have contributed very much to the inſtruction * of mankind, and have afforded an aſylum to the pious, the ſtudious, the poor, and the diſconſolate. The great King of Pruſſia would only have curtailed their number, and partaken of their wealth.

* "I am ſenſible," ſays the learned and ingenious Mr. Butler, in his 'Horæ Biblicæ,' "that it is the general "opinion, that the ſtudy of the fine arts was barred during "the middle ages. It is not however leſs certain, that while "during many ages literature was cruſhed every where elſe, "ſhe found refuge in Monaſteries. From unexceptionable "evidence it may be ſhewn, that while ſome of the Monks "applied themſelves to the ſtudy of Divinity, Medicine, or "Dialectic, others made themſelves acquainted with the "Hebrew language, in order to confound the Jews, &c. &c."

HORÆ BIBLICÆ, p. 22.

DESIDERIUS,

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DESIDERIUS,

ABBOT OF MONTE CASINO.

THIS Benedictine Abbot, resolving to rebuild his convent in a magnificent manner, sent some of his Monks to Constantinople to procure him architects and sculptors in marble, and workmen in Mosaic, in the year 1071; "for," adds Fleury, "these arts had been lost in Italy for "upwards of five hundred years."

ST. BRUNO

was a learned Divine, and a Canon of Paris. A desire of a greater perfection than he thought he could attain to by living in the world induced him to go, with six other persons, and fix in a solitary place in Dauphine, called Chartreuse, from whence the Carthusian Order which he founded took its name. Abbe Vally says, "That the honour of this Order is to have "observed, for six hundred years, its institutions "with such exactness, that it has never had "occasion for any reform."—"It hath least of "all," says Fleury, "degenerated from its "primitive rigour, and hath made its way in "the

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" the world ſlower than the other Orders. " There are only a few Carthuſian Nunneries " in the world, and in thoſe few there is a " relaxation of the inſtitution of perpetual " ſilence, which it was thought coſt the female " ſex too great ſelf-denial to practiſe."

One of the moſt authentic records of the deterioration of the human ſpecies is preſerved in the annals of theſe illuſtrious Aſcetics: —" By the original inſtitution of this Order, " the Monks are ordered to be bled five times " a year. This," ſays Dom Maſſom, the publiſher of the Annals, " was no doubt intended " as a preſervative againſt diſeaſe, and to keep " the Monks in good health; but if we were " now to comply with this regulation, we " ſhould kill all our Monks." He makes ſome remarks on the different ſizes of the bones that are depoſited in the catacombs of the Convent of La Grande Chartreuſe; and ſays that the ancient are much larger and more ſolid than the modern ones.—*Annales Ordinis Carthus. Folio*, 1703, *Paris. Liber rariſſimus.*

That rapacity and love of gain can find reception even in the minds of Carthuſian Monks themſelves, the following narrative will evince: " St. Louis had given their Order a houſe at " Paris, from the windows of which they ſaw " another

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" another more extenſive and convenient in " the neighbourhood. It ſoon happened, that " this houſe was haunted by ſpirits and gob- " lins, who made a great noiſe in the night, " rattling their chains, and pouring forth the " moſt horrid yells and groans; and amongſt " other hideous ſights, a green monſter " with a large white beard, half a man and " half a ſerpent, made his appearance every " night, and frightened the paſſengers. What " was to be done in ſuch a caſe? The pious " Monarch gave the houſe to the Carthuſians, " after which no more noiſes were heard, and " no more ſpectres appeared; but the ſtreet " in which the houſe was ſituated got the " name of the Street of Hell, which name it " had in St. Foix's time."—*Eſſais ſur Paris.*

RICHARD THE FIRST,

CŒUR DE LION, KING OF ENGLAND.

" THIS Prince," ſays Roger Hoveden, " as " he was detained at Meſſina on his journey " to the Holy Sepulchre, inſpired with divine " grace, and ſtudying to fit himſelf for the " great work he had in hand, was ſtung to the

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" ſoul with ſo juſt a compunction for his ſins,
" that calling before him his Archbiſhops and
" Biſhops into a chapel, where he lodged, he
" bluſhed not to make a penitent confeſſion of
" his manifold offences; humbly praying of God
" mercy, and of them (as his ſubordinate Mi-
" niſters) abſolution."—" Whereupon, addict-
" ing his mind to divine contemplations," ſays
Speed, " and meditations of the Chriſtian
" Church, whoſe champion now he was, he
" deſired conference of one Joachim, a Ciſ-
" tertian Abbot, whoſe great learning and
" deep underſtanding in the ſcriptures, with
" an opinion of his prophetical inſpiration, made
" him ſo famous all over the world. Whom
" at his coming he heard preaching and ex-
" pounding the Apocalypſe of St. John,
" touching the afflictions of the Church, and
" of Antichriſt, which (ſaid he) was then born
" and in the city of Rome, and ſhall be ad-
" vanced to the See Apoſtolic; of whom the
" Apoſtle ſaid, he ſhould extol himſelf above
" all that is called God, and that the ſeven
" Crowns were the Kings and Princes of the
" earth who obeyed him."

ABBOT

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ABBOT JOACHIM.

"In the Commentary of this Abbot," ſays M. Peyreſc, "according to Father Michaelis, "are all the predictions reſpecting the ruin and "deſolation of the city of Rome, where every "thing is to be deſtroyed by fire and ſword, "and where the Pope is to be entirely de- "ſpoiled of his temporalities (which he has "repreſented by a naked man ſitting upon a "dunghill): adding, that after that an angelic "Pope ſhall ſucceed (for ſo he calls him), who, "choſen by the nomination of a voice from "Heaven, ſhall reform the Church and the "Biſhops, and ſhall put the Church into the "ſame ſtate it was at its birth; performing at "that time as many miracles as it did then to "convert all mankind: and that after that the "Church ſhall remain a great while in a pa- "cific ſtate before the end of the world; the "Princes of the world being at peace with each "other, without any war or diſſenſions whatever; "the Jews being converted. Father Michaelis "then goes on to quote ſeveral quatrains of "Noſtradamus that deſignate the fall of the "Church and this angelic Pope, beſides many "other things, which he finds ſo like to the

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" Abbot's predictions, that he ſuppoſes Noſtra-
" damus had borrowed them from him, or
" from ſome other holy perſonage, who had
" written down his revelations, or at leaſt was
" better able to decypher his predictions than
" we are; and by theſe means he keeps up
" the credit of Noſtradamus's quatrains, as
" containing nothing but interpretations more
" preciſe and clear than the primitive pre-
" dictions, which appear ſo obſcure to us. He
" aſſures us likewiſe, that it appears by the
" firſt quatrains of Noſtradamus, that whilſt he
" was writing his predictions he was ſeated in
" a brazen chair, and that he held his feet on
" the rim of a brazen baſon; that he had a
" ſtaff decorated with flowers in his right hand,
" in the ſame manner as thoſe that delivered
" the oracles of old; and that from within the
" ruffle of his left hand a voice proceeded,
" which articulated diſtinctly all his pre-
" dictions; and that he did nothing but write
" them down, making uſe always of the ſame
" words; which he did without underſtanding
" them, being entranced in a fit of enthuſiaſm."

MS. Memoires du M. de Peyreſc.

PIERRE

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PIERRE BERCERIE,

PRIOR OF ST. ELOY,

tranſlated into French the Roman Hiſtory of Livy. The book is in MS. very finely illuminated, and was formerly in the poſſeſſion of M. d'Urſé, the author of the celebrated romance of Aſtræa. At the end of the Chapter of Contents there is this line,

" *Scriptor qui ſcripſit cum Chriſto vivere poſſit.*
" *Amen.*"

" Theſe words," ſays M. Michault, " contain ſomething very curious; they tell us, " that the MS. was copied with a pen; for I " believe that many MSS. were written with a " pencil. Their extreme ſimilarity proves that " they drew and painted them with great " accuracy. Had they indeed been written " with a pen, every hand having a different " character, and a manner of writing that is " peculiar to itſelf (as we ſee in the preſent " times), the MSS. would not have poſſeſſed " ſo perfect a reſemblance to each other. In " ſpite of the particular manner of writing of " the times, the Copyiſts, following the dif- " ferent diſpoſition of their hands, would have " varied; and indeed the MSS. never could

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" have been ſo like to each other, nor ſo per-
" fectly well imitated by the pen, which is
" more free, more bold, and leſs ſervile, than
" the pencil. We have only to confront them
" to be convinced of this. The ſtatutes of the
" Order of the Benedictines come in aid of my
" conjecture. The copying of books is by
" them commended to the Monks of it in theſe
" terms :

" *Paginam fingat digito, qui terram non aratro*
" *proſcribit.*"

Du Cange, in his Gloſſary, makes mention of Paginitor. He is not that copyiſt who paints the general writing of the MSS. but the painter of the vignettes, and of the great letters.

PETRARCH.

SALMASIUS ſays, in his Notes upon Pliny, that the Ægyptians made their clothes from the inner bark of the Papyrus. For the ſame reaſon Pliny admires the cuſtom of the Parthians, who uſed to write upon their clothes, preferring that method of writing to the making

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ing uſe of paper. This act of reſpect to antiquity was imitated by Petrarch, who wrote occaſionally his thoughts in gilt letters upon a cloak of leather which he wore. This anecdote is mentioned by two authors, who obſerve at the ſame time, that the cloak was not lined, but, according to them, was ſo contrived that he might be able to write on both ſides of it his verſes, which appeared full of corrections and notes. It is ſaid, that La Caſa, Sadolet, and Buccatello (who was in poſſeſſion of this precious relique), when they retired to the country-houſe of the latter, to take refuge from the plague which in 1527 was deſolating Italy, took this cloak with them to conſider it at their leiſure, and to be able to decypher what it contained.

Some lines of Petrarch ſettle the diſpute reſpecting the antiquity of vines in England:

"The Engliſh," ſays he, "drink nothing "but beer and cyder; the Flemiſh drink hy- "dromel; each of theſe countries is ſo far "diſtant from thoſe in which vines grow, that "the people cannot afford to purchaſe wine."

Petrarch in one of his Letters has this melancholy truth: "We make journies to ſee

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" beautiful woods, fine rivers, and high moun-
" tains; yet all the while forget to obſerve and
" take notice of ourſelves."

ANSELM,

ARCHBISHOP OF CANTERBURY.

THIS Prelate, in a council holden at London, decreed excommunication againſt all prieſts that were married (yet, according to Goodwin, in his Life, half the clergy of England at that time were either prieſts or the ſons of married prieſts). He likewiſe inhibited all laymen from hearing their maſſes. "But theſe
" decrees," ſays M. Paris, "however excellent
" they might appear to ſome perſons, were by
" others eſteemed very dangerous, leſt, whilſt
" they aſpired after a purity beyond their
" ſtrength, they might fall into an impurity of
" greater conſequence."

It was obſerved at the council of Trent, that when the continuance of the celibacy of the prieſthood was propoſed, the younger Cardinals and Biſhops were in favour of the continuance; thoſe of a greater age and experience were againſt it.

ELEANOR,

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ELEANOR,

WIFE OF EDWARD THE FIRST.

EDWARD was wounded at the ſiege of Acon by an aſſaſſin with a poiſoned knife. The venom was extracted from the wound (as the hiſtorians of the time tell us) by the lips of his wife Eleanor, who received no harm by this dangerous effort. "So ſovereign a medicine," ſays Rodericus Toletenus, "is the tongue of a "wife, anointed with the virtue of lovely af-"fection."

DU GUESCHLIN,

LORD HIGH CONSTABLE OF FRANCE.

THIS illuſtrious Champion of the Gothic ages poſſeſſed a perſon by no means favoured by nature. He ſaid of himſelf when he was very young, "I am indeed very ugly; I ſhall never "be a favourite withthe ladies; but I truſt I "ſhall make myſelf feared by the enemies of "my Sovereign." From his earlieſt youth, he breathed nothing but battles and feats of activity. "There never was a more unlucky boy "in

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" in the world," ſaid his mother, "than my " ſon. He is always wounded in ſome way " or other; his face is always full of ſcars; he " is conſtantly beating and being beaten."

In the times in which Du Gueſchlin lived, the nobility were often aſſembled to give fêtes to the ladies. His father and many other courteous and brave Breton gentlemen publiſhed a tournament, to which they invited all the accompliſhed cavaliers in France and in England. Young Du Gueſchlin obſerved with great pleaſure the preparations that were making for the tournament, when his father, in conſideration of his very early years, ordered him to ſtay in his chateau, and on no account whatever to follow him to Rennes. Soon after he was ſet out, young Du Gueſchlin quitted the caſtle in diſguiſe, and placed himſelf amongſt the ſpectators of this brilliant ceremony. Obſerving, however, a relation of his, who had retired from the engagement unhorſed, he followed him to the inn, and with tears in his eyes entreated him to lend him his horſe and his armour. Having with ſome difficulty effected his purpoſe, he performed ſuch wonders at the tournament, that the prize was adjudged him, which he offered to the chevalier who had accoutred him, for the honourable diſtinction which he obtained.

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tained. This, however, he refuſed, and brought the young hero to his father, who embraced him amidſt the applauſes of the ſpectators.

His ſucceſſes over the Engliſh contributed not a little to make his grateful and well-judging Sovereign, Charles V. confide to him the ſword of the High Conſtable of France. Du Gueſchlin reſiſted for ſome time, and told Charles that the ſword would be much better in the hands of the Duke of Burgundy, his relation, than in his, who was merely a poor batchelor in the profeſſion of arms. "Sieur "Bertrand," replied the ſagacious Sovereign, "make no more excuſes; there is no brother "nor couſin of mine who does not willingly "ſerve under you, as well as every Count and "Baron in my kingdom; and if they acted in "a contrary manner, they would ſo grievouſly "anger me, that they would ſoon feel the "effects of my indignation; ſo I beſeech you "take the office quietly and gladly, and con-"tinue to ſerve me as you have done."

Du Gueſchlin had the honour of being appointed godfather to one of the ſons of Charles. In the midſt of the ceremony he drew his ſword, and putting it into the hands of his royal godſon, exclaimed, "My Lord, I put "this

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" this ſword into your hands, praying to God,
" that he would give you his grace, and give
" you as bold a heart, and as great courage,
" that you may one day become as loyal and as
" brave a knight as your father of illuſtrious
" memory, who gave me this ſword."

The Conſtable died in the midſt of his triumphs at the ſiege of Rendon in 1380. After having made his will, he aſked for his ſword of Conſtable, which he kiſſed in the moſt reſpectful manner, and gave into the hands of M. de Sorcerne, to deliver to his Sovereign; then turning to the companions of his victories, he conjured them by the love of God, and by every thing they held ſacred, that, in whatever country they made war, they would never regard churchmen, women, children, and poor perſons as their enemies.

The Engliſh who were beſieged in the town had promiſed to Du Gueſchlin to ſurrender it to him in perſon, if it was not ſuccoured by a certain day. Though he was then dead, they could not prevail upon themſelves to think that they were diſpenſed from their obligation. The Commander in Chief of Rendon, followed by all the garriſon, went in proceſſion to the tent of the deceaſed General, and falling upon their

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their knees before his coffin placed the keys of their town upon it.

On the death of Charles the Fifth, Du Gueſchlin animated his ſoldiers to an engagement with theſe words: "For God's ſake, my "friends, remember that we have now a new "King of France, and let him take the earneſt "for his crown from our hands."

POPE CLEMENT V.

was a native of Gaſcony. After having dragged the ſacred college through that country and Poitou, he fixed the holy ſee at Avignon * in 1313, where it remained for many years, and in which city the future Popes were choſen. The Cardinal Urſini obſerving one day his Eminence De Prato, who had contributed very much to the election of Clement, ſaid to him with an ironical ſmile, "You have at laſt ſucceeded in "your deſigns; you have made *Tramontani* of "us; and I have not the leaſt knowledge of "the character of the Gaſcons, or they will not "ſuffer the holy ſee to return to Rome for "ſome time."

* "*Ubi Romanus Pontifex turpi in exilio Chriſti tenet ec-*"*cleſiam.*"—*Petrarcæ Epiſtol.*

EDWARD

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EDWARD THE THIRD,

KING OF ENGLAND.

THIS Prince, after the death of Charles le Bel, wrote to the Pope to enforce his claims to the crown of France. The Pope very wisely adviſed him to renounce, as ſoon as poſſible, the title of King of France * ; a title that could not fail to make him paſs with poſterity for a Prince of great injuſtice, and to entail upon himſelf and his heirs the implacable hatred of all Frenchmen.—RYMER'S FŒDERA.

* The good and honeſt Abbe de St. Pierre obſerves well—" Do but behold the immenſe expence of men, of " money, of reſources of every kind, and the extreme ex- " hauſtion into which even the moſt ſucceſsful war muſt " ever throw any nation, and compare theſe loſſes with " every poſſible advantage it can receive from it, we ſhall " often find that it loſes when it ſuppoſes itſelf to be a " gainer; and that the conqueror, always rendered more " weak by the war, has only the melancholy conſideration " to ſee the conquered nation rather more weakened per- " haps than itſelf."

" A Prince," continues he, " that has added ſeveral new " provinces to his dominions, is no gainer by his conqueſts " if he has loſt many of his ancient ſubjects in the war.— " His territories are indeed augmented, but its defenders " are leſſened in the ſame proportion."

HENRY

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HENRY THE FIFTH,

KING OF ENGLAND.

AFTER the ſurrender of Harfleur, this valiant Prince ſent a herald to the Dauphin of France with this meſſage: "That he would ſtay eight "days at Harfleur to expect his coming, where "they might treat of one accord, to which "himſelf was well inclined, and which indeed "might take place if his Highneſs was well "diſpoſed to it; for he was not inclined to "demand more than his right; and that if "they could not agree for the ſparing of "Chriſtian blood, he was willing to decide "the diſpute by ſingle combat with him."

Previous to the battle which took place on Trinity Sunday, Henry thus addreſſed his Soldiers: "My moſt faithful Companions and "worthy Soldiers, we now go into the field "of honour, and to the work of manhood "which your great valour ſo long has ex-"pected and prayed for. Lo! behold that "day is now come, and your work is the "nobleſt in the world. Exert then your ut-"moſt ſtrength, that ages to come may know "what the lance, the axe, the bow, and "the ſword, can do in the hands of men of "valour.

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" valour. Whoever deſires riches, honour, " and rewards, ſhall find them here—*Nunc* " *ipſe hæc medio poſuit Deus omnia campo.*"

" The King having ſpoken thus, every " man in his army fell proſtrate upon the " ground; and, committing himſelf to Him " in whoſe hands are the iſſues of life and " death, took into his mouth a piece of earth," ſays the Hiſtorian, " in remembrance of his " own mortality (being thereof made), or of " the Holy Communion whereof he was in- " corporated to be a partaker, and then aroſe " with a cheerful countenance. The King " then commanded his ſtandard to advance " towards the enemy, exclaiming, Our inju- " rious foes attempt to ſtop up the way; " let us then ſet upon them in the name of " the glorious Trinity, and in the beſt hour * " of the whole year."

" The ſtatute enacted in the firſt year of " his reign," ſays Speed, " Henry put in " execution, and commanded the French out " of his land; and now, fearing to nouriſh a " ſnake in his boſom, he forbad the French " from all preferments eccleſiaſtical, and all

* The battle began at ten o'clock on Trinity Sunday.

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" thoſe priors, aliens conventual, who had " inſtitution and induction to put in ſecurity, " not to diſcloſe, or cauſe to be diſcloſed, the " counſel and ſecrets of the realm."

JOHN DUKE OF BEDFORD,

REGENT OF FRANCE.

Louis XI. being adviſed to deſtroy the tomb of this illuſtrious Prince, in the Cathedral of Rouen, in Normandy,—" with whom," as Charles the Eighth ſaid, " was buried all the " Engliſhman's good fortune in France,"—made this noble reply:

" What honour ſhall it be to us, or to you, " to break this monument, and to pull out " of the ground the bones of him dead, whom, " in his life-time, neither my father, nor your " progenitors, with all their power, were once " able to make fly one foot backwards; who, " by his ſtrength, policy, and wiſdom, kept " them all out of the principal dominions " of the realm of France, and out of this noble " Dutchy of Normandy? where, I ſay firſt, " God ſave his ſoul, and let his body remain at " reſt; which, when it was alive, would have

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" diſmayed the proudeſt of us all. And as " for his tomb, I aſſure you it is not ſo wor- " thy or magnificent as his honour and ac- " tions deſerved."

THE MAID OF ORLEANS.

THE Count of Luxemburgh very baſely ſold this intrepid heroine to the Engliſh. Accompanied by the Earls of Warwick and Stafford, he viſited the Maid of Orleans in priſon, pretending that he came thither to treat about her ranſom. She turned her eyes towards him with great indignity, and exclaimed, " Be- " gone! you have neither the intention nor the " power to ranſom me." Then, looking ſternly at the two Earls, ſhe ſaid, " I know " that you Engliſh are determined to put me " to death; and you imagine, that after I am " dead, you will conquer France: but though " there were an hundred thouſand more God " Dam' me's in France than there are at pre- " ſent, they will never conquer that King- " dom."

HENRY

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HENRY THE SIXTH,

KING OF ENGLAND.

THE deſolation of the countries of England and France during the wars they carried on in the reign of this pious Prince, is thus deſcribed by Polydore Vergil, and ſeems well to delineate the preſent ſtate of Europe:

"Whilſt the Engliſh and French," ſays he, "contended for dominion, ſovereignty, "and life itſelf, men's goods in France "were violently taken by the licence of "war; churches ſpoiled; men every where "wounded or murdered; others tortured or "put to death; matrons raviſhed; maids "forcibly torn from their parents arms to "be violated; towns daily defaced, daily taken, "daily deſpoiled; the property of the inhabi-"tants carried whither the conquerors "thought fit; houſes and villages every where "ſet on fire; no kind of cruelty was left un-"practiſed upon the miſerable French, omit-"ting many hundred kinds of other calami-"ties which all at once oppreſſed them; add "hereunto, that the Commonwealth, being "deſtitute of the help of laws (which for the "moſt part are mute in times of war and "mutiny), floated up and down without any

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" anchorage at right or juſtice. Neither was " England herſelf void of theſe miſchiefs, who " every day heard the news of her valiant " children's funerals ſlain in perpetual ſkir- " miſhes and quarrels; her general wealth " conſtantly ebbed and waived; ſo that the evils " ſeemed almoſt equal; and the whole Weſt- " ern world echoed the groans and ſighs of " other nations quarrels, being the common " argument of ſpeech and commiſeration " throughout Europe."

EDWARD THE FOURTH,

ſays Speed, " uſed to ſit in perſon in his Court " of King's Bench certain days together, to ſee " how his laws proceeded with juſtice. He or- " dained penal ſtatutes againſt exceſſive pride " in apparel, eſpecially againſt long picked " ſhoes then uſually worn, which grew to " ſuch an extreme, that the pikes in the toes " turned upward, and with ſilver chains or " ſilk laces were tied to the knee."

The mother of King Edward objecting to his marriage with Lady Elizabeth Rivers, he thus anſwered ſome of her arguments: " Marriage, " being a ſpiritual type, ought rather to be " conjoined where God had framed the par- " ties

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" ties to conſent (as this of his was), than in
" regard of any temporal reſpect whatever.
" That his choice was pleaſing to himſelf, and
" would be to his ſubjects, he certainly knew,
" whoſe amity before all other nations he moſt
" preferred and deſired; and neither could
" he give them better occaſion of love than
" in this,—that being their ſovereign, he
" diſdained not to marry with their tribes:
" and ſo likewiſe for his iſſue, there could not
" be any Prince better beloved than he was,
" their natural Prince, ſo born of both parents.
" That if foreign alliances were needful, he
" had many of his kin to contract them, and
" that with content of all parties; but for
" himſelf to marry for poſſeſſions, or to pleaſe
" others with diſpleaſing his own affections,
" he ſaw in it no wiſdom, having enough
" of the one; and the other offended, plea-
" ſure itſelf would become bitterneſs when the
" choice was made by another perſon's eye.
" As for poſſibility of more inheritance by
" new affinity in foreign land, it proves often
" the occaſion of more trouble than profit;
" and we have already title by that means to
" ſo much as ſufficeth to get and keep well
" in one man's days. Lady Elizabeth is a
" widow, and hath already children; I. by
" God's Bleſſed Lady, am a batchelor, and

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" have ſome too; ſo each of us hath proof that " neither of us is like to be bare. And there- " fore, Madam, I pray you be content; I " truſt in God ſhe ſhall bring you a young " Prince, that ſhall play on your lap to your " great pleaſure, and you ſhall bleſs the womb " that bore ſuch a babe."

HENRY THE SEVENTH,

KING OF ENGLAND.

ONE of the maxims of this politic Prince was, " Not to enter into any treaty till he was " in the field; and that with ſuch a force as " was likely enough to carry his own con- " ditions: Not to ſuffer the leaſt ſign of his " ſecret willingneſs to peace, or inward doubt " of troubles at home, to creep out at any " crank or cranny of his carriage."

Speed, in enumerating the buildings erected by this Prince, adds, " Of his building alſo " was Richmond Palace, and that beautiful " place the Chapel of Weſtminſter—the one " the place of his death, the other of his bu- " rial: which forms of moſt curious and ex- " quiſite building he and Biſhop Foxe firſt (as

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" (as is reported) learned in France, and " thence brought with them into Eng- " land *."

PRINCE ARTHUR,

SON OF HENRY THE EIGHTH.

" PRINCE ARTHUR," ſays Speed, " en- " joyed his marriage but a very ſhort time; " he was married at fifteen, and died a few " months after, being a Prince in whoſe youth " the lights of all noble virtues did begin to " ſhine. His aptneſs to learn was almoſt in- " credible; for (by the report of his Maſter †) " he had learned without book, or otherwiſe " ſtudiouſly turned and revolved with his own " hands and eyes the Authors following: " In Grammar—Gavin, Perot, Sulpitius, Gel- " lius, and Vella: In Poetry—Homer, Vir- " gil, Lucan, Ovid, Silius, Plautus, and Te- " rence: In Oratory—Tullie's Offices, Epiſ- " tles, Paradoxes; and Quintilian: In Hiſ-

* Henry the Seventh's Chapel was probably taken from that of Gallion, the palace of the Archbiſhop of Rouen. It is melancholy to ſee in what a ſtate of ruin and of dilapidation Henry the Seventh's Chapel is at preſent.

† Bern. Andr. MS.

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" tory—Thucydides, Livy, Cæſar, Suetonius,
" Tacitus, Plinius, Valerius Maximus, Saluſt,
" Euſebius. Wherein we have been par-
" ticular to ſignify what Authors were then
" thought fit to be elementary and rudi-
" mental unto Princes; and by their example
" to all of noble or gentle birth, whoſe ſuper-
" ficial baldneſs in books in theſe * frothy
" days is become moſt ſcandalous and inju-
" rious to the honour and uſe of learning."

The death of Prince Arthur contributed very much to corrupt the diſpoſition of his younger brother, afterwards King Henry the Eighth, who was intended for the Archbiſhopric of Canterbury (an excellent appendage for a younger Britiſh Prince), and had taken great pains to qualify himſelf for that diſtinguiſhed ſituation.

LOUIS XII.

KING OF FRANCE.

THIS Prince early diſcovering the extreme turn for expence which his heir, the Count

* Speed wrote in the reign of James the Firſt, moſt aſſuredly a learned age; but writers ever take a liberty with their own times—that of abuſing them.

D'Angoulême,

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D'Angoulême, afterwards Francis the Firſt, diſcovered, ſaid, "Alas! we are taking all "this pains to no purpoſe; that big Boy there "will deſtroy every thing we have been "doing."

He ſaid of the celebrated Conſtable of Bourbon, when he was very young, "I ſhould "like him much better if he had a more "open character, if he were gay, and not ſo "fanciful.—Nothing is worſe than ſtagnated "water."

This excellent Prince, at an advanced age, married the Princeſs Mary, ſiſter of Henry the Eighth of England. She made him alter his hours; and this change in his way of living deſtroyed him very ſoon. "Beſides," ſays Fleuranges, "he wiſhed to appear a man of "gallantry in her eyes; but he was no longer "a man to act well that part, for he had been "ſick a long while—*Il avoit voulu faire gentil "compagnon avec ſa femme; mais il n'étoit plus "homme à le faire, car de long tems il étoit fort "malade.*"

CARDINAL

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CARDINAL D'AMBOISE.

THIS Prime Miniſter of Louis XII. would have been Pope, had he been a man of duplicity equal to that of the Italians. He was duped by the Venetians, who excluded him from that high dignity which he was ſo ſolicitous to obtain.

Amboiſe was Archbiſhop of Rouen, and built the magnificent palace of Gallion in the moſt finiſhed ſtyle of the florid Gothic; which by its elevation, and the flatneſs of the country about it, appears to domineer over his extenſive and fertile domain *.

A neighbouring gentleman had offered to ſell the Cardinal his eſtate. On the latter inquiring the cauſe, he was told, "That he intended "to portion one of his daughters, who had a "good offer of marriage, with the money "ariſing from it." The Cardinal gave him the money he wanted for that purpoſe, and reſtored him his eſtate,—remarking to his friends, "How much better it was to acquire "a friend, than to purchaſe ~~an~~ eſtate."

* A very fine print of this extraordinary fabric was made by Iſrael Sylveſtre.

Amboiſe

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Amboiſe was attended in his laſt moments by a Capuchin Friar, called Brother John. "Brother John!" exclaimed he continually; "Alas! why was I not always Brother "John?"

FRANCIS THE FIRST,

KING OF FRANCE.

FRANCIS, at ſome mock ſkirmiſh, was wounded in the head by a burning ſtick, and was obliged afterwards to wear his hair ſhort. "He was," ſays Paſquier, "the firſt of our "Kings who degenerated from the ancient "gravity of wearing long hair. †Whilſt his "courtiers were anxious to find out the per- "ſon who had hurt this Monarch, he replied, "nobly, Let him alone. I have committed "a folly, and it is but right that I ſhould "ſuffer for it."

His predeceſſor was called the Father of his People.—Francis acquired the name of the Father and Reſtorer of Learning.

This Monarch was a man of letters and of ſome learning; but, like other ſovereigns,

† This is very silly on the part of the compiler; who ought to have remembered that the reverse of wrong is not always right: Francis must have been a base-minded man to have done otherwise. Pasquier and he

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he ſeemed to deſire a ſhort and royal way no leſs to learning than to every thing elſe. Julius Camillus, knowing his foible, undertook to teach him in a month's time to compoſe in Greek and Latin, in proſe and verſe, with as much eloquence as Demoſthenes and Cicero, Homer and Virgil. He only requeſted the King to give him one hour every day. For his reward, he had the conſcience to demand two thouſand crowns a year. Francis took two leſſons of this charlatan, and then diſmiſſed him.

Francis's device was a ſalamander, in alluſion to his very active and adventurous life. Caſtellanus, in his funeral ſermon, declared as his belief, "That Francis was gone directly to Paradiſe." This offended the Sorbonne, who ſent deputies to complain of it at Court. They were but coldly received; and Mendoza, the King's ſteward, told them, "That he knew "his old maſter's temper better than they; "that he knew he could not bear to ſtay long "in any place; and that, if he went into pur-"gatory, he merely ſtopped there to take a "glaſs of wine or ſo in his paſſage."

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POPE ALEXANDER THE SIXTH.

THIS Pope aſked Doria, the Venetian Ambaſſador, "What right his Republic had to the "dominion of the Adriatic Sea?" 'It will be 'found, Holy Father,' replied he, 'on the 'back of the donation of the patrimony of St. 'Peter to his ſucceſſors.'

POPE ADRIAN THE SIXTH

was an honeſt and a learned German. His memory has been ridiculed by ſome of the ſcholars of his time on account of his hatred of poetry. "Adrian," ſays Jovius, "gave me a "biſhopric, becauſe he was informed that I "was a learned man, a writer of hiſtory, and no "poet."

Adrian was very deſirous of reforming the Church in manners and in diſcipline, not in doctrine. Eraſmus wrote to him to adviſe him to give the Chriſtian world hopes that ſome faults would be amended, and requeſted him to call together, to conſult upon this ſalutary meaſure

ſure, perſons of integrity, of abilities, and of all countries. The Pope was diſpleaſed with this, and withdrew his protection from Eraſmus.

LEO X.

THIS great Pontiff died of joy on hearing that the French were driven out of Italy; a country they had never viſited but to diſguſt, and to deſolate. Leo's epitaph is inſcribed on his tomb, and may be thus tranſlated.

Thy bounty, Leo, to mankind ſupply'd
The finer arts, their pleaſure and their pride:
With thee, great Pontiff, they aroſe to light;
With thee, alas! they ſink in endleſs night.

A Life of Leo X. is a *deſideratum* in Engliſh literature, that we truſt will be ſoon ſupplied by the learned and ingenious * writer of that of his grandfather Lorenzo de Medicis.

The ſcandalous ſentence reſpecting the Chriſtian religion, which, according to Du Pleſſis, in his 'Myſtere d'Iniquite,' Leo is ſaid

* For one ſentence in the Life of Lorenzo, Mr. Roſcoe deſerves a ſtatue: "No end can juſtify the ſacrifice of a prin-"ciple, nor was a *crime ever neceſſary in human affairs.*"

to

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to have uttered to Cardinal Bembo, has, according to Bayle himſelf (no very firm advocate for Chriſtianity), no foundation to reſt upon. "It is," ſaid he, "to be reducible to the teſti "mony of one perſon only, Bale, a teſti- "mony completely exceptionable, as he wrote "in open war againſt the Pope, and againſt the "Roman Church."

The accuſation of atheiſm made againſt this Pontiff by Picus de Mirandola, appears to be no better founded. Calumnies againſt perſons of eminence are ever received with open ears; and to what is perhaps ſaid by them merely in joke, a ſerious meaning is appended by envy and by malignity. Leo was moſt aſſuredly a man of wit and of pleaſantry, and might perhaps in an unguarded hour, with a levity inconſiſtent with the dignity of his ſituation, occaſionally talk lightly upon ſubjects which ought never to be treated by any one in a light and airy manner.

The learned and candid Dr. Jortin thus ſpeaks of Leo: "He died of poiſon, as was "commonly ſuppoſed. His encouraging arts "and ſciences, his boundleſs liberality to the "poor, to wits and poets, and artiſts and men "of letters, is what his apologiſts have to op- "poſe to abundance of ſcandalous defects and "grievous

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" grievous faults in his character." Of his candour the following inſtance is given upon good authority: " His maſter of the houſehold " one day accuſing Martin Luther of pro- " pagating very heretical opinions, the Pope " exclaimed, 'Friar Martin has a very fine " genius; his enemies are envious little " Monks."

JOHN WESSELL.

SEXTUS THE FOURTH, having a great eſteem for this learned German, ſent for him, and ſaid, " Son, aſk of us what you will; no- " thing ſhall be refuſed to you that becomes " our character to beſtow, and your condition " to receive." 'Moſt holy Father,' replied he, 'I ſhall never be troubleſome to your 'Holineſs. You know I never ſought after 'great things: the only favour I have to beg 'is, that you would permit me to take out of 'your Vatican library a Greek and a Hebrew 'bible.' " You ſhall have them," ſaid Sextus; " but what a ſimple man you are. Why do " you

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" you not aſk for a biſhopric?"—" Becauſe, " Holy Father, I do not want one," replied Weſſell *.

JOHN THE MONK.

When Francis the Firſt, with a ſpirit of cruelty and bigotry unworthy of his glorious title of 'The Father of Letters,' permitted the maſſacre of the Vaudois in Dauphiny, John the Monk ſignalized himſelf by perſecuting theſe poor innocent people in a new and outrageous manner: he put their legs into boots full of boiling tallow, and then jeſtingly aſked them, " If they were ready for their journey?" Having heard that the Parliament of Aix, by

* To the honour of our times it is to be recorded, that two diſtinguiſhed men living in them have refuſed the ſame reſpectable and lucrative dignity: the learned Dr. Balguy and the acute Dr. Tucker. And that when Lord North, during the American War, ſent to the Rev. Mr. Fletcher, of Meddely, Shropſhire (who had written on the unfortunate American War in a manner that pleaſed that Miniſter) to know what he wanted, he ſent him word, that he wanted but one thing (which it was not in his Lordſhip's power to give him), and that was more grace. " *Sit anima mea cum* " *Fletchero*" was the obſervation of the excellent Divine who furniſhed this anecdote.

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orders from the King, had condemned him, he fled to Avignon; "where, being ſcreened from "men and human tribunals, he could not," ſays Le Clerc, "eſcape divine juſtice: he was "ſtripped of all his effects by his ſervants, and "reduced to a ſtate of beggary. His body "became covered over with ulcers, and he "lived long in this miſerable condition, often "wiſhing for death, which did not come till "he had endured the moſt dreadful torments."

Comines obſerves, in his Life of Louis XI. "that the divine vengeance was conſpicuous "in returning to this wicked prince the evil "which he had inflicted upon others, and in "making his puniſhment ſuitable to his of-"fences; ſo that 'even here we do but teach "bloody inſtructions, which return to plague "the inventors."

LUTHER.

THIS great Reformer always preached up obedience to the civil Magiſtrate. When the ſect of the Anabaptiſts appeared, and committed their violent ravages, he exhorted the Governors of the country where they prevailed, to

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draw the ſword, and to deſtroy them as ſo many wild beaſts. "The leaders of theſe wretched "people," ſays Jortin, "were enthuſiaſts, and "yet not altogether ſo mad as not to be great "rogues: for theſe two qualities of knave and "fanatic go very lovingly together."

In 1538 the ſect of the Antinomians aroſe, who taught that it mattered not how wicked a man was, if he had but faith. Luther not only confuted their founder, Iſlebius Agricola, but converted him, and brought him back to his duty.

"That poiſoned doctrine of the Antino-"mians," ſays Luther, in his 'Table Talk,' "proceedeth gently; fleſh and blood reliſh it "well; it is ſweet, and maketh men rude and "ſecure; it will do much miſchief*."

* The Chriſtian Religion, like the world which ſuſtains its profeſſors, is ſuited to every ſtate and condition of life. By the roguery and folly of its teachers, it may, like the viſible univerſe, be perverted and turned to bad purpoſes. It extends its benevolent and protecting arms no leſs to the man of purity than to the repentant ſinner. From the one no leſs than from the other it exacts two things, belief in its doctrines, and conformity to the moral precept it contains. Like every thing preſented to man it is liable to abuſe, and who can wonder that wild or deſigning teachers have ſometimes diſunited the two tables?

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Luther's prayer was "*A doctore glorioſo, a* "*paſtore contentioſo, et ab inutilibus quæſtionibus* "*eccleſiam ſuam liberat Deus.*"

Luther anſwered Henry the Eighth's book againſt him in a very rough and indecent manner. Soon afterwards, by the perſuaſion of his friends, and perhaps hoping that the King would favour the Reformation, he wrote to him a very humble and decent letter. To this letter an angry and a violent anſwer was returned. Luther, irritated at this, declared publickly that he was ſorry he had ſo far demeaned himſelf, and that in future he would throw away no more of his civilities and ſubmiſſions upon crowned heads.

Publicanus ſays, "that before Luther began "to preach, there was not one Greek teſtament "to be found in all Germany, though its "weight in gold ſhould have been offered for "it."

Luther called ſome one who wrote againſt him in a verboſe and tedious manner, without much argument, '*Saccum verborum*,' a bag of words. The gentle, the candid Eraſmus ſays of Luther, "All the world has agreed with us "in commending his moral character. With "reſpect

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" reſpect to his doctrine there are various " opinions. He hath given us good advice " on ſeveral points."

" Your ſon," ſays Luther, in his 'Table Talk,' to a diſconſolate father, " is well pro- " vided for: he liveth now with Chriſt. Oh! " would to God that I had finiſhed my courſe, " I ſhould not then wiſh myſelf here again."

ERASMUS

ſays in one of his letters, " I am always the " ſame, and yet I have *laid the egg, and Luther* " *hath hatched it.* This is a joke of the Mi- " norite brethren, for which they deſerve to be " complimented as wits. But the truth is, I " laid a hen-egg, and Luther hath hatched a " very different bird *."

Speaking of the wars between France and the Empire that took place in his time, he ſays,

* The two Monks who wrote that inſtructive and entertaining work, '*Le Voyage de deux Benedictins,*' aſſure us, that they ſaw in a Convent in France a MS. Letter of Eraſmus, in which he ſays, " That he had rather be cut into a thou- " ſand pieces than deny the real preſence in the ſacrament."

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" I ſee and am heartily grieved that the war " between France and Germany rages more " violently every day. What a great affliction " to Chriſtianity, that two of the moſt powerful " monarchs in the world ſhould be thus cru- " elly tearing each other to pieces! The evil " would be more eaſily tolerable indeed, if the " perſons who are moſt concerned in it were " to ſettle their diſputes by a duel. For what, " alas!" adds he, " have the tradeſmen and " the farmers done, that they ſhould be de- " prived of their fortunes, driven out of their " habitations, led away captives, killed and " butchered? O the hard-heartedneſs of " princes, if they conſider theſe things, and yet " do them. How ſtupid muſt they be if they " do not know them; how careleſs if they do " not conſider them!"

Eraſmus wiſhed much for a reformation in religion. " I once entertained hopes," ſays he, " that my old friend and ſchool-fellow, Pope " Adrian XII. would do ſome good in this " matter. Should I, however, be miſtaken in " this, I will not be factious."

Eraſmus, like the gentle zephyr, ventilated that fabric which corruption had erected on the baſis of Chriſtianity; whilſt Luther, like the boiſterous

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boiſterous yet ſalutary tempeſt, overwhelmed and deſtroyed the whole edifice, leaving merely the foundation on which future ages might rebuild that pure and holy temple of which the Author of our faith himſelf had ordained the diſpoſition.

Eraſmus had indeed ſaid of himſelf, with great modeſty and truth, "Though Luther "had written every thing in the moſt unexceptionable manner, yet I had no inclination to die for the ſake of truth. Every man "hath not the courage required to make a "martyr; and I am afraid, that if I were put "to the trial, I ſhould imitate St. Peter."

MELANCTHON

is thus deſcribed by Eraſmus: "He not only "excells in learning and eloquence, but, "by a certain fatality, he is a general favou"rite. Honeſt and candid men are fond of "him, and even his adverſaries cannot hate "him."

Honeſt Biſhop Latimer ſays, in one of his Sermons, "I hear ſay that Maſter Melanc-

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" thon, the great clerk, ſhall come hither. " I could wiſh him, and ſuch as he is, two " hundred pounds a year;—the King ſhould " never want it in his coffers at the year's end. " There is yet amongſt us two great learned " men, Peter Martyr and Bernard Ochin, " which have an hundred marks a piece. I " would the King would beſtow a thouſand " pounds on that ſort."

This is perhaps the firſt time that the patronage of men of learning was inculcated to a Sovereign from a Catholic pulpit.

Melancthon, in ſpeaking of a religious treatiſe contrary to his own opinions, ſays, " I am " not offended at it. It would be mere ty- " ranny to hinder any man from giving his " opinion concerning any part of religion. " This ought to be free to every one who will " deliver his ſentiments without paſſion and " partiality."

" I foreſee," ſays Melancthon, " what " diſputes will ariſe concerning the Trinity. " The Scriptures direct us to invoke Jeſus " Chriſt, which is to aſcribe divinity to him, " and is full of conſolation. As to curious " inquiries

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" inquiries concerning his nature, they are by " no means fitting."

Luther had one day written upon his table: " Melancthon has both things and words; " Eraſmus words without things; Luther " things without words; Carolo Stade neither " things nor words."

JOHN CALVIN.

Bucer is ſaid to have told this violent and perſecuting Reformer, " You judge as you " love, or as you hate; and you love or hate, " as you think fit."—No very honourable account of the candour and temper of this acute and learned man!

Greater praiſe was, however, given to his power of memory; " which," according to Beza, " was ſo great, that he never forgot a " perſon whom he had once ſeen; and that " although he ſhould have been interrupted in " the courſe of his dictation of any thing for " many hours, he could return to it as perfectly " as if the chain of it had never been bro- " ken. Indeed," adds he, " he never forgot " any

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" any thing which he had ever entruſted to his " memory. I ſpeak of ſuch things as it was " his duty to remember. His mind was eager " and ardent, and therefore received every " impreſſion * made upon it in a forcible " manner. Calvin was like many other per- " ſons, who claim for themſelves that liberty " they deny to others. He cauſed Servetus " to be burnt for differing in opinion with him " on religious maettrs; and afterwards wrote " a book, with this title: 'A faithful Account " of the Errors of Michael Servetus, and a " Refutation of them;' in which it is ſhewn " that heretics ſhould be puniſhed with Death."

* This account of Calvin's ſtrength of memory, confirms what Dr. Johnſon ſays in the Idler: " The true art of " memory is the art of attention. No man will read with " much advantage who is not able at pleaſure to evacuate " his mind, or who brings not to his author an intellect de- " fecated and pure, neither turbid with care, nor agitated " by pleaſure. If the repoſitories of thought are already " full, what can they receive? If the mind is employed on " the paſt or the future, the book will be held before the " eyes in vain." To ſome one who was complaining of his want of memory, Johnſon ſaid, " Pray, Sir, do you " ever forget what money you are worth, or who gave you " the laſt kick on your ſhins that you had. Now, if you " would pay the ſame attention to what you read as you do " to your temporal concerns and your bodily feelings, you " would impreſs it as deeply in your memory."

Had

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Had Calvin's doctrine been put in practice againſt himſelf by the Catholic party of France, he never would have been able to have exerciſed it upon Servetus.

Calvin, the learned, the preſumptuous Calvin, in his commentary on the Scriptures, paſſed by the Apocalypſe, giving as a reaſon, according to Bodin, "that he was not able to "underſtand any thing in ſo obſcure a writer, "whoſe name and hiſtory had not been ſettled "by the learned."

Calvin dedicated his 'Inſtitutes of a Chriſtian' to Francis the Firſt, in which he addreſſes him with that freedom with which a prejudiced and a perſecuting Prince ſhould be treated. Joſeph Scaliger ſaid of Calvin, "That "he was the greateſt Divine that had ever ap-"peared ſince the days of the Apoſtles." Happy indeed had it been for him and his diſciples had they imitated the Apoſtles, no leſs in their gentleneſs than in their wiſdom; and had the dove and the ſerpent been united in their character.

IGNATIUS

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IGNATIUS LOYOLA.

It is not perhaps generally known, that this celebrated Order took its riſe in the quarries of Montmatre, at Paris, whither Loyola uſed to retire with four or five of his followers to pray, and where they took their firſt vows. Loyola took at firſt the name of the Knight Errant of the Virgin Mary, and came to Paris, at the age of thirty-three, to learn Latin at the College of Sainte Barbe, where he ſuffered himſelf to undergo the ſame diſcipline that the loweſt boys in a ſchool undergo. This inſtitution was approved by Paul III. in 1540. —The General was the ſoul and the centre of it. The provincial Generals wrote to him every month; the Rectors, the Superiors of the Houſes for the Profeſſed, for the Noviciates, and thoſe of the Colleges, wrote to him every three months, and thoſe beyond the ſea as often as the convenience of ſending by ſhips permitted them. Every three years the General of the Order received the catalogues of each province, containing the names of each Monk, his underſtanding, his talents, his good and bad qualities. All of them were employed in a manner ſuitable to their diſpoſitions and capacities. This regulation has contributed very much to form

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form the great men that were ſeen in their Order.

" With the deſigns of kings, the ſecrets " of courts, of ſocieties, and of particular fa- " milies, with every thing, in fact, that related " to this world," ſays a French Writer, " they " became acquainted by means of agents, who " rouſed no ſuſpicion, who were devoted to " them, and who were known only to a ſet " of the heads of the Order. A circum- " ſtance," adds he, " very little known to " people in general, and which has been often " confirmed to me by many reſpectable per- " ſons who did not contribute a little to their " deſtruction in France."

The late Duke of Choiſeul, then Count Stainville, having no employ in the govern- ment of France, happened one evening at ſupper to ſay ſomething very ſtrong againſt the Jeſuits. Some years afterwards he was ſent Ambaſſador to Rome, where, in the uſual rou- tine of his viſits in that ſituation, he called upon the General of the Jeſuits, for whoſe Order he profeſſed the higheſt veneration.— " Your Excellence did not always, I fear, " think ſo well of us," replied the General. The Duke, much ſurpriſed at this obſervation, begged

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begged to know "what reaſons he had for "thinking ſo, as he was not conſcious that "he had ever mentioned the Order, but in "terms of the higheſt reſpect." The General, to convince him of the contrary, ſhewed him an extract from a large Regiſter Book belonging to the Society, in which the particular converſation alluded to, and the day and the year in which it happened, were minuted down. The Embaſſador bluſhed, and excuſed himſelf as well as he could; and ſoon went away, reſolving within himſelf, whenever he ſhould become Prime Miniſter, to deſtroy a ſociety that kept up ſuch particular and detailed correſpondences, of which it might make uſe to the detriment of adminiſtration and government.

The Duke would, perhaps, have ſhewed himſelf a better politician, had he united government more ſtrongly with the Jeſuits, and made uſe of their knowledge and information in ſupport of it. Standing naturally in aid of each other, they would have coaleſced very ſtrongly, and rendered the bond of ſocicty more firm. Had that Order exiſted in the reign of the laſt King of France, no revolution would perhaps have taken place; their ſuperior intelligence and ſagacity would have diſcovered

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diſcovered the approaching ſtorm, and either prevented it, or directed it to a ſalutary purpoſe. The two Orders joined their forces to invade the rights and the property of a third; and not only with the loſs of their own property, but with that of their lives, have expiated their injuſtice *.

Of the ſuperior intelligence that prevailed among the Order of the Jeſuits, the following anecdote has been often mentioned by an Engliſh gentlemen in Lincolnſhire: "He "had reſided ſome time in Portugal, and was "at dinner at the Engliſh Miniſter's, when "he was called out of the parlour by a perſon "who inſiſted upon ſpeaking to him, and who "told him, with great earneſtneſs, and in a "tone of voice not to be counterfeited, 'You "muſt fly this country immediately, and get "on board a ſhip bound for England. I have "very cogent reaſons for giving you this ad-

* We are but too apt to make exceptions in our own favour, even when we act unjuſtly. Property is the creature of ſociety, and its rights ſhould never be violated. One kind of property eſtabliſhed by law is as ſacred as any other; and no maxim is more certain in politics, than that thoſe who have deſtroyed the property or the privileges of any claſs of men in a government, have at laſt ſuffered themſelves, from the example and precedent which they have been either wicked or fooliſh enough to afford.

"vice,

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" vice, which I cannot give you now; but I
" hope, from the bottom of my heart, you will
" follow my advice.' The Gentleman did as
" he was desired; and many years afterwards,
" walking in the streets of Wisbech, in the
" Isle of Ely, he observed a butcher's servant
" dressing a calf with the utmost niceness and
" dexterity. The Butcher looked very ear-
" nestly at him; and the Gentleman said to
" him, 'I think I have seen your face before.'
" —'So you have, Sir; and if you will go
" out of the high street into a private place, I
" will tell you where.' The Gentleman did as
" he was desired, and was soon followed by
" the Butcher; who said, 'Do not you re-
" member, Sir, a person who gave you some
" remarkable advice at Lisbon?—I am that
" person. You had said something against the
" Inquisition of that city, and the officers of
" it were in search of you; I gave you that
" notice in consequence of some friendly
" office you did to one of my Society (that of
" the Jesuits) at Rome. A kind action, any-
" more than an unkind one, that is done to
" any of our Order, is never forgotten, and
" we keep registers to record them."

JOHN

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JOHN MUNCER

was a mechanic, and the head of thoſe rebellious peaſants who deluged Germany with blood in the year 1525. Fifty thouſand of their own people were ſlain. Amongſt their articles of grievance, one was the Game Laws.

"From his ſhop," ſays Sleidan, that of Muncer, "proceeded a tribe of men who "from their actions and their opinions are "called Anabaptiſts; for they not only do "not ſuffer children to be baptiſed, but are "themſelves baptiſed again. They pretend "to a great degree of ſanctity in externals; "they ſay that Chriſtians ought never to go "to law, ought not to exerciſe any office of "magiſtracy, that they ſhould not poſſeſs any "hoard of property, but have* every thing in

* "Other nations," ſays the acute Biſhop of Llandaff, "may deluge their land with blood in ſtruggling for liberty "and equality; but let it never be forgotten by *ourſelves*, "and let us impreſs the obſervation upon the hearts of our "children, that we are in poſſeſſion of both, of as much of "both as can be conſiſtent with the end for which civil "ſociety was introduced amongſt mankind."

"The proviſion," continues Dr. Watſon, with great truth and perſpicuity, "which is made for the poor in this

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" in common." Muncer had his head ſtricken off by the hangman at Mulhauſen in 1525, and

" kingdom is ſo liberal, as in the opinion of ſome to diſ-
" courage induſtry. The rental of the lands in England
" and Wales does not, I conjecture, amount to more than
" eighteen millions a year, and the poor rates amount to
" two millions. One million more, at leaſt, may be put
" down to the account of the poor for hoſpitals, alms-houſes,
" and private donations. The poor then, at preſent, poſſeſs
" a ninth part of the landed rental of this country; and, reck-
" oning ten pounds for the annual maintenance of each pauper,
" it may be inferred, that thoſe who are maintained by the
" community do not conſtitute a fortieth part of the people.
" An equal diviſion of the land would be to the poor a
" great misfortune; they would poſſeſs far leſs than by the
" laws of the land they are entitled to." See the whole of an excellent diſcourſe well adapted to the actual ſituation of Europe at preſent, and which ought to be tranſlated into the various languages of the Continent for the advantage of the different nations that compoſe it, written by the Biſhop of Llandaff. It is entitled " A Sermon preached
" before the Stewards of the Weſtminſter Diſpenſary at
" their Anniverſary Meeting in April 1785."—Octavo. Cadell.

" The equality of men in a ſtate of nature," continues this learned prelate, " does not conſiſt in an equality of
" bodily ſtrength or intellectual ability, but in their being
" equally free from the dominion of each other. The
" equality of men in a ſtate of civil ſociety does not conſiſt
" in an equality of wiſdom, honeſty, ingenuity, induſtry,
" nor in an equality of property reſulting from a due ex-
" ertion of theſe talents, but in being equally ſubject to,
" equally protected by the ſame laws. And who knows

" not

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and repented at the ſcaffold of the wickedneſs of his doctrines, and of the pernicious conſequences which they had occaſioned.

LAINEZ

was the political founder of the order of the Jeſuits, of that order which, according to Monteſquieu, would have governed the univerſe, if Luther and Calvin had not been born before its inſtitution. He accompanied Cardinal d'Eſte to the celebrated conference of Poiſſy, at which he diſputed againſt Beza and Peter, and at which he told the imperious Catherine of Medicis, "that it was not for women to "appoint conferences on religious ſubjects." He refuſed a cardinal's hat offered to him by Paul IV. The celebrated ſociety of which Lainez was the legiſlator, having domineered over the minds of mankind with an authority

"not that every individual in this great nation is in this "reſpect equal to every other?"

* * * * * * * * *

"Nor is any order of men excluſively entitled to the en- "joyment of the lucrative offices of the ſtate. All cannot "enjoy them, but all enjoy a capacity of acquiring them. "The ſon of the meaneſt man in the nation may become a "general or an admiral, a lord chancellor or an arch- "biſhop."

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of which the world has ſeen few examples, was in turn treated by them with a tyranny and oppreſſion which but too plainly ſhewed they were rather aſhamed than indignant at their long ſubjugation, and how low envy, and avarice, and revenge can ſtoop, and what cruelties they can be guilty of, to deſtroy that domination which ſuperior abilities, and knowledge greater than their own, have forced upon them.

The Jeſuits, too, of late years had not produced the great men with which they once abounded, and had become more ſcrupulous in making uſe of ſome of the means, that of the direction of the conſciences of perſons in power, which they had formerly employed to increaſe their influence and give conſequence to their order.

MORET.

ALBERTUS was buried in a monk's habit; Moret ſaid of him, that "He turned monk "after he was dead."

"A certain prince," ſays Jortin, "who "had led a very wicked life, was carried to "his grave in the humble diſguiſe of a monk.

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" A woman, whoſe huſband he had murdered,
" ſeeing the maſquerade go by, ſaid to him,
" Ah, you dog! you think you are finely con-
" cealed under that frock, but the devil will
" find you out."

BUDÆUS

ſaid of himſelf, " that he was both ſelf-taught
" and late taught." To remedy theſe defects no one ever took greater pains. He denied himſelf every amuſement, and grudged himſelf the neceſſary hours for his ſleep and his meals. On the very day of his wedding he withdrew for many hours from his company to attend to his ſtudies.

Francis the Firſt was very fond of the company and converſation of this great ſcholar, to whom he gave a penſion, and appointed him Maſter of the Requeſts, a conſiderable office in the Parliament of Paris. Budæus attended his ſovereign at his hours of leiſure, and was taken by him to the ſplendid interview he had with Henry the Eighth near Ardres. He aſked him one day, were all the books to be burned, which book he would chooſe to have exempted from the general deſtruction. " The works of Plutarch, Sire,"

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replied he; "for they contain the elements of "every thing that is known *."

Budæus, like a true philoſopher, wiſhed to die as obſcurely as he had lived; and in the preamble to his will made this declaration: "I "deſire to be carried to the grave by night, "and without having any invitation made to "my friends to attend me thither, with only "one torch, or two at moſt; nor will I have "the day of my burial proclaimed in the city; "for I have always deteſted mournful cere-"monies and funeral pomps."

If we may believe the writer of the following lines upon Budæus, he would never permit any likeneſs to be taken of him, nor any epitaph to be made for him.

Nec voluit vivus pingi potuiſſe Budæus,
Nec vatum moriens quæſiit elogia,
Hunc qui tanta ſuæ mentis monumenta reliquit
Externâ puduit vivere velle manu.

* "No book has ever been peruſed by me with equal "ſatisfaction to that which I experienced from the lives of "Plutarch," ſaid the great Lord Chatham one day in the Houſe of Commons. The learned Giu Patin uſed to ſay, "that Pliny's Natural Hiſtory was one of the beſt books in "the world, and was the library of the poor man;" adding, "that if you put Ariſtotle to Pliny, you had then a com-"plete library; but that if you joined Plutarch and Seneca "to theſe, you had then the whole family of good books, "the father and mother, the elder and younger brother."

Budæus,

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Budæus, while he liv'd, diſdain'd to truſt
His image or to picture or to buſt;
Nor at his death was anxious for the praiſe
Afforded by the poet's ſacred lays;
Nobly aſham'd by other means to live,
Than thoſe his own vaſt pow'rs of mind could give.

"I have come to this reſolution," ſays Budæus, in one of his letters to Eraſmus: "to "take a wife to be the lawful mother of my "children, and from philology to produce "books; that is, an eternal memory of my "name, and an immortal offspring. Now, "indeed, I have gotten more children than I "have produced books; indulging my body, "perhaps, more than my mind. Hereafter, "I hope, as my body grows weaker, my mind "will become ſtronger, more active, and more "vigorous."

RAMUS.

MANKIND have ever had ſo great a rage for diſputing on trifles, and on things which they could not underſtand, that in the year 1550, the Royal Profeſſors of Paris, with Ramus at their head, having endeavoured to introduce a purer pronunciation of the Latin

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language, they were attacked by the professors of the Sorbonne, who were extremely angry that they should be obliged to unlearn what they had been taught when boys. The first dispute was about the letter Q, which the Sorbonne decreed should be pronounced in their ancient and absurd manner as a K, whilst the Royal Professors insisted on its pronunciation with the usual sound of that letter. A divine was ejected from his living by the Sorbonne, and he appealed to the Parliament of Paris, who, after much deliberation, and great fluctuation of opinion, reversed the sentence of the Sorbonne, restored the divine to his situation, and declared themselves incompetent to any decision upon such grammatical nicеties. So that in one part of Paris *Kis, Kalis, Kantus, & mihi,* prevailed; in the other, *Quis, Qualis, Quantus, & mihi*; to the no small inconvenience of those who had occasion to address in Latin the Sorbonne or the Royal College *.

Accident

* The pronunciation of Latin by the English is completely different from that of any other nation. It must therefore be bad as it is inconvenient, an Englishman speaking that nearly universal language in any other country except his own, being as completely unintelligible as if he were speaking the Æthiopian tongue. It would then surely

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Accident but too often decides the colour of a man's life. Ramus had, from a love of paradox, when he took his degree as Maſter of Arts in the Univerſity of Paris, advanced, that every poſition which Ariſtotle had laid down was falſe and erroneous. He gained the victory by his powers of argumentation, and this led him ſubſequently to a more ſerious and formal attack upon the opinions of that great philoſopher, which entailed upon him afterwards perpetual abuſe and perſecution. According to Thuanus, he periſhed in the maſſacre of St. Bartholomew at Paris.

RAPIN

was a poet and a provoſt-marſhal, two characters not often united in the ſame perſon. He told the Monks who attended him in his laſt moments, that the only good action which he had to congratulate himſelf upon in his younger days, was his preventing the

ſurely be wiſe in our ſchoolmaſters to teach the foreign pronunciation of Latin, particularly that of the Italian, as being more muſical, and more likely to be the true accent than that of any other country. The celebrated Archibald Bower, who had lived long in Italy, was particularly diſguſted with our manner of pronouncing Latin.

contagion

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contagion of Atheiſm in Paris. He ſaid, "that "about the year 1580 there came to Paris a "foreigner of a ſubtle and factious ſpirit, who, "having made himſelf acquainted with the "celebrated wits of that city (of which "Ronſard, the poet, was the chief), began "to publiſh his pernicious and abominable "maxims againſt the Deity, which had al-"ready ſtaggered the minds of ſome of them. "I ſoon afterwards procured him to be hung "and burnt by a decree of the Parliament of "Paris. Ronſard at laſt came over to my "opinion, and wrote his poem againſt the "Atheiſts, which begins

O ciel, O terre, O Dieu, Pere commun.

"Had it not been for us," added he, "France, "perhaps, would have been a ſink of Atheiſts "at this day *."

* The French poets and philoſophers have been much inclined to looſe opinions. By Herault de Sechelle's account of Buffon, he appears to have been an Atheiſt. Aſcham, in his time, accuſes the Italians of that folly and wickedneſs. For the honour of the philoſophers of England, they have all, with that glory of human nature Sir Iſaac Newton at their head, execrated that opinion, and have been ſincere believers in Chriſtianity.

"*Qui nec Deum nec numen admittit, non tantum ratione, ſed "ſenſu caret.*" SENECA.

EDWARD

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EDWARD THE THIRD,

KING OF ENGLAND.

JOHN SPEED, the honeſt and faithful hiſtorian of England, ſays, "that when Philip "de Valois, then King of France in poſ-"ſeſſion, knew of Edward the Third's in-"tention of invading his kingdom, he had "ſundry great and high motives to embolden "his ſtanding off. Firſt the regent of ho-"nour and profit, and the abundant means "which he had, having the whole puiſ-"ſance of France *(the faireſt kingdom under "Heaven)* at his commandement. Moreover "he judged, perhaps, that the very thought "itſelf of conquering France was no better "in Edward than a *young man's dreame*; "conſidering the realme of England was "farre inferior in bigneſs and multitudes of "ſubjects, and that there was a ſea between; "the croſſing of which would double the "charge; and for the friends which Edward "had procured in *Dutchland* with wonderful "largeſſe, he knew they would not be held "together but with infinite coſt and expence, "and that by ſome good means or other he "ſhould make them in the whole or in part "unprofitable. For juſtification of Edward's "cauſe,"

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" cauſe," adds the hiſtorian, " he had no " ſlender reaſons; amongſt others the cuſtom " of France which they call Salicque, by " which the French exclude gunocracy, or " the government in *chief by women* *."

POPE ALEXANDER III.,

having fled from the attacks of the Emperor Frederic Barbaroſſa, took refuge in Venice, where he was very hoſpitably and kindly received. Out of gratitude for this treatment, he preſented the Doge of the Republic with a ring, with which he was to eſpouſe the ſea; and by the plenitude of his power commanded the ſea to obey him and all future doges, as a good wife ſhould obey her huſband. One of the ſtanzas of an ode on this ſubject thus concludes:

To you, dread ſovereign of the Eaſtern main,
Full well I know my fury to reſtrain;
To you my waves their willing tribute pay,
And guard the barriers of your mighty ſway.

* The government of the gallant French has in general been gunocratic. Ladies of rank, of wit, or of beauty, governed their monarchs; *les dames de la halle* have governed their republic.

The

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The ſea has not, however, lately been able to protect her huſband from the violence of a ſet of banditti, who appear to diſdain all ties, and looſen in others thoſe conjugal connections, the ties of ſovereign and ſubject, which they obſerve ſo very lightly among themſelves; who, like the fatal bolt of heaven, ſhiver kingdoms into pieces, and overturn deeply-rooted empires, which have ſtood the ſhock of ages, and ſeemed deſtined for perpetual duration.

SANNAZARIUS

wrote the following beautiful lines on the City of Venice, for which he was rewarded with ſix thouſand gold crowns:

Viderat Adriacis Venetam Neptunus in undis
Stare urbem, et toti ponere jura mari.
Nunc mihi Tarpeias quantumvis Jupiter arces
Objice et alta tui mœnia Martis ait.
Si Pelago Tibrim præfers, urbem aſpice utrumque
Illam homines dices, hanc poſſuiſſe Deos.

When Ocean's pow'rful god ſaw Venice ſtand
In its vaſt gulph and all the ſea command,
"Now, Jove, oppoſe to me," he proud exclaim'd,
"Thy tow'rs and Mars's walls in ſtory fam'd;
"If

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" If thou prefer thy Tyber to the main,
" A faithful ſurvey let each city gain;
" Rome you muſt own that feeble mortals made,
" Whilſt Venice ſhews the god's almighty aid."

RICHARD THE SECOND,

KING OF ENGLAND.

In the tenth year of the reign of this prince, and in the year 1388, the ancient chronicles tell us, " that the young French King Charles, " and his uncle the Duke of Burgoyne and " Conſtable of France, had great deſire and " affection to go with an army into England, " and all knights and ſquires of France did " very well agree thereto, ſaying, ' Why " ſhould we not once go to England to ſee " the countrye, and to learne the pathes of the " ſame, as they have done in France?' So " that forthwith great proviſion and furnyture " for that voyage was made in France on all " ſydes, and taxes and tallages ſet and aſ- " ſeſſed upon the cities, towns, and burgeſſes " of the ſame, and in the plaine countries, " that in an hundreth yeares before there had " been none ſuch ſeene nor heard of; and " alſo great proviſion made by ſea all the " ſommer-

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" ſommer-time untill the month of Sep-
" tember *."

* * * * * *

" The Conſtable of France his ſhip was
" apparayled and furniſhed at Lenterginer in
" Bretagne. Alſo the Conſtable of France
" cauſed to be made in Bretagne, of timber,
" a cloſure for a towne, made like a parke,
" that when they had taken lande in England
" to cloſe in their fielde, to lodge therein
" with more eaſe and ſafetie: and when-
" ſoever they ſhould remove their fielde, the
" cloſure was ſo made that they might take
" it aſunder in pieces; and a great number of
" carpenters and others were retained on
" wages to attend thereon."

* * * * * *

" And, as it is before ſaid, all that had
" been rehearſed, and whatever elſe was done

* " The Frenchmen," ſays Holingſhed, " never ſhewed
" more vanitie than they did this year ſince the lineage
" of Capetes began to rule in France. All the ſhippes
" they could provide, from the confines of Spaine unto the
" mouth of the Rhine, all along the coaſt, they aſſembled
" at Sluis."

" in

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" in France concerning the advancement of " this journey, was well known in England, " which brought ſome feare among them, and " therefore they cauſed dyvers general pro- " ceſſions to be made in every good towne " and citie, and three times in the weeke, " wherein prayer was made with fervent ſpi- " rite and devotion unto Almightie God, to " be their protector and ſhield againſt their " enemie and the perill that the realme was " then in. And yet, notwithſtanding, there " were in England at that time more than a " hundred thouſand that heartily wiſhed and " deſyred that the Frenchmen might arryve " in England. And thoſe luſtie young " laddes *, as triumphing among themſelves " and their companions, would ſay, ' Let " theſe Frenchmen come, there ſhall not one " tayle of them returne againe unto France.' " And ſuch as were in debt, and cared not " for the payment thereof, they rejoicing " greatly at the coming of the Frenchmen, " would ſay to their creditors when they de- " manded their debt of them, ' Sirs, be you " pacient a little, and beare with us, for they " forge in France new floreyns wherewith

* " Verilie the luſtie lads be in England," ſays Roger Aſcham.

" ye

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" ye ſhall be payde.' And in truſt thereof
" they lyved and ſpent very largely."

* * * * * *

" The Earle of Saliſbury, who was a right
" valiant and prudent knight, ſayde before
" the kinge and his uncles, and before all
" the lords and prelates of England that were
" preſent in counſeyle, ' Sir, my ſovereign
" lord, and all ye my lords and others, it
" ought not to be marvelled if our adverſary
" the French King doe come and runne upon
" us; for ſithen the death of our late ſove-
" reign, King Edward, this noble realme of
" England hath beene in great hazard and
" adventure to have been loſt and deſtroyed,
" even with the lewde and naughtie people
" *brought up and nouriſhed in the ſame*; which
" thinge is not holden from France; and that
" which is worſe, it is well knowne that we
" amongſt ourſelves are not in perfecte love
" and unity, and that maketh our enemy ſo
" bold. And hereunto I will ſpecyally di-
" recte my ſpeeche, to move and exhort that
" peace, unitie, and love, may be had amongſt
" ourſelves; and that being firſt had, and
" faithfully and lovingly granted of every of
" us, we ſhall the better devyſe the reſiſtaunce

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" and withſtanding of our foreign enemies."
" Now when the Earl of Saliſbury had ended
" his tale, there was no replie made, but with
" one voice they conſented to enter into de-
" vifes for defence. And whereas the taxes
" and tailliages * were great in France, in
" like wiſe at that time they were great in
" Englande, ſo that the realme felt great greif
" thereof. Now there were at that time
" ready in England for defence, of good
" fighting men a hundred thouſand archers,
" and ten thouſand men of armes.

" Then the French King came to Arras,
" and daily there came down people from all
" partes in ſuch great numbers that the coun-
" trie was almoſt eaten up; and to ſay truth,
" nothing remayned in the countrie but it was
" taken from them, without making any pay-
" ment for them. And when the poor people
" called upon them for ſome amends they
" anſwered, 'As now we have no ſilver to
" pay, but *when we returne* we will bring you
" enough, and then every thing ſhall be fully

* " Many a man," ſays Froyſſart, " ſorrowed long after;
" but by cauſe the Commons ſawe it was *needful*, they ſaid,
" it is not againſt reaſon that we be taxed now, and ſo
" give of our goods to knightes and ſquyres to defend their
" herytages and ours."

" anſwered

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" answered and payd.' But when the poore " people ſawe their goodes thus taken away " and ſpent, and they durſt not complain " thereof, they curſed them between the teeth, " ſaying, ' Get ye unto England, or to the " devil, and God grant ye never returne " agayne.'

" Nowe the French King came down to " Liſle to ſhewe that the journey pleaſed " him, and to come nearer to the paſſage; " and yet at this time the Duke of Berry " was behinde, and came fayre and ſoftly, " for he had no great appetite to this journey " of going into England."

* * * * * *

" The Conſtable of France departed from " Lenterginer, ſtanding on the ſea ſide in " Bretagne. He had ſeventy-two great " ſhippes, and he had with him the cloſure " of the field, made of tymber, and they had " good wynde at the beginning, but when " they approached neare to England the " winde roſe ſo fiercely, and was ſo tem- " peſtuous about the entrie of Margate and " the Thamys mouth, that their ſhippes were " ſcattered, ſo that they kept not together,

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" and ſome were driven perforce into Thamys,
" and taken by the Engliſhmen; and ſpe-
" cially there was taken two or three ſhippes
" laden with part of the cloſure of tymber that
" was ordeyned to cloſe in the fielde, and
" certain maſter carpenters and artificers with
" them, and ſo they were brought to London,
" whereat the King had great joy, and all
" the Londoners."

" The King of France returns to Paris;
" and ſo broke up this moſt wonderful voyage
" for this tyme," adds the Chronicle, " which
" coſt the realme of France a hundred thou-
" ſand frankes thirtie times told, which of
" Engliſh money was £.333,333 6s. 8d. after
" nine frankes to the pounde. And ſuch an
" end have every ſimilar attempt."

The particulars of the expedition are taken from an elaborate and judicious extract made from the Chronicles of the Time, by Craven Ord, Eſq. F. R. S. and A. S.

CHARLES

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CHARLES V.

EMPEROR OF GERMANY.

THIS ſagacious prince one day obſerved to an embaſſador of Henry the Eighth, King of England, "Your maſter would not give "himſelf thoſe airs he does, were it not for "the herring pond that ſurrounds his domi-"nions." This herring pond has, indeed, of late contributed to propel that horrid peſtilence from us which has now ſo long infected the reſt of Europe. Let us not, however, too much rely upon our natural defence; we have to do with an enemy fertile in reſources, powerful in numbers, and braving every danger and every difficulty that the art of man can oppoſe to their nefarious deſigns: an enemy by whom our very exiſtence as a nation and as individuals is threatened, and with whom, "*libertás atque anima noſtra in* "*dubio eſt.*"

VESALIUS.

"THE Emperor (Charles the Fifth) is "ſomewhat amended, as his poticarie ſaith.

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" A two days ſince his phyſicion Veſalius was " with me, unto whom I ſaid, ' The Em- " peror wol make the world ſett leſſe by " phyſik than you phyſicions wold have it, " that the Emperor, redy to ſpend millions, " can by all your recipis cum by no health " that is able to tarry with him two monthes " together; I ween his ſiſters wol prove his " beſt phyſicions.' His (Veſalius's) anſwer " was, ' It is rather he that may teach all " men to honor phyſick which hath ſo oft " pluckt him from his grave."—*Letter of Richard Moriſon to the Privy Council, from Mr. Lodge's Illuſtrations of Britiſh Hiſtory, Vol. I.*

Veſalius had ventured to diſſect a human body; he was denounced to the Inquiſition for this horrid crime. Philip the Second, King of Spain, whoſe phyſician he was, adviſed him to make a journey to the Holy Land to expiate his offence and to ſave his life. Veſalius took his advice, but was ſhipwrecked on his return near the Iſle of Zante.

" I ſaw Veſalius at Paris when he came " to treat the King's (Henry the Fourth's) " wound. He was very much like M. de " Mayerne, King James's phyſician. He " gave us a ſtrong proof of his knowledge in " anatomy;

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" anatomy; for, having put a bandage over " his eyes, by mere feeling he told us the " name of every bone in the human body."

HENRY THE EIGHTH,

KING OF ENGLAND.

PRINCES, like private perſons, cannot always anſwer for their future conduct; nor can they divine how they may be led on by the preſſure of circumſtances to act contrary to what they intended. Henry oppoſed that power which had called his book againſt Luther " a " book watered with the dew of heavenly " grace, and which had been inſpired by " Heaven itſelf, to defend the true faith of " the Church againſt a new innovation of " damned errors." And he afterwards oppoſed the Emperor Charles the Fifth, who had promiſed to tie himſelf to him by a perpetual bond of union, in marrying his daughter Mary, for whoſe maturer age he promiſed to wait; " and," ſays Speed, " the " two monarchs ſeemed to be linked in ſuch " golden bonds of love, that this ſentence " was ſet up in Guildhall over the door of

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" the Council-chamber, where it ſtill remain-
" eth. [illegible]" 1627 ||

Carolus Henricus vivant, defenſor uterque
Henricus fidei, Carolus eccleſiæ.

No reign in the Engliſh hiſtory deſerves to be written with ſuch variety of detail as the active and energetic reign of this prince. It does not appear as yet to have had juſtice done to it.

" This magnificent monarch," ſays Speed, " was of preſence majeſtical, and of perſonage " more than ordinarily tall; very wiſe and " well learned; of a ſudden and ready " ſpeech; in youth very prodigal, and in age " very liberal, pleaſant, and affable, but not " to be dallied with; bold in attempting, and " even thirſty of potent glory; an expert " ſoldier, and ever favouring ſuch as were " active or ſerviceable, according to the then " uſual ſaying, ' King Henry loves a man."

This magnificent and prodigal monarch ſailed to Calais and ſet down before Boulogne on the 11th of July 1544, in a veſſel the ſails of which were made of cloth of gold. He took Boulogne on the 14th of September in

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in the ſame year, and reſtored it to the French in 1550; the not unfrequent conſequence of war, when, after long and expenſive campaigns, drenched in the blood of thouſands of the human race, and ſupported at the expence of many millions of money, the parties, with reſpect to territory and the objects of the war, remain in the ſame ſtate in which they were when they began it.

POPE CLEMENT VII.

When this ambitious Pontiff regained the dominion of Florence for his nephew, Aleſſandro de Medici, at the ſacrifice of honour and of juſtice, he affected to regard them as the brethren rather than the ſubjects of his family, to whoſe arbitrary ſway he had conſigned them. He cauſed a medal to be ſtruck with his head on one ſide, and on the other Joſeph making himſelf known to his brethren, with this inſcription;

Ego ſum Frater veſter!

The late Lord Orford had in his collection a medal repreſenting the city of Florence on one

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one ſide, and a head of our Saviour on the other. The Republic had at that time claimed the protection of Omnipotence itſelf to be relieved from the tyranny of the Medici.

GONSALVO,

CALLED THE GREAT CAPTAIN.

In 1502, Gonſalvo, at the head of the Spaniſh troops, oppoſed the entrance of the French into Italy. His army wanted every neceſſary of life, and the troops began to mutiny. One of the ſoldiers came up to him with a halberd, and threatened to run him through with it. Gonſalvo, gently puſhing it away with his hand, ſaid ſmilingly, "Com-"rade, take care that in playing with your "weapon you do not hurt your general." When Gonſalvo took Naples by ſtorm, he gained great plunder, which was carried to his houſe. Some of his ſoldiers appearing diſcontented that they had not their ſhare in the general pillage, Gonſalvo told them to go to his houſe and take what they could find there. They made the beſt of their way thither and ſatisfied their avarice. "Never," ſays Paolo Jovio, "was pillage ſo complete, and purſued "with ſo much ardour."

The

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The republic of Venice having made Gonſalvo a conſiderable preſent of money, jewels, and farms, together with a diploma for creating him a noble Venetian, he ſent every thing they had given to his ſovereign, except the parchment, which he kept, as he ſaid, to ſhew his rival, Don Alonzo de Sylva, that he was now as good a gentleman as himſelf.

COLUMBUS.

"THERE are ſtill," ſays Thuanus, "ſome "deſcendants of Columbus and of Cortez, "who commanded in America with great "lenity. All the reſt who commanded in the "Indies died miſerably, and left no poſterity; "perhaps as a puniſhment for the great cruel-"ties they exerciſed in their governments."

WARHAM,

ARCHBISHOP OF CANTERBURY,

was a prelate of great worth, and an encourager of learning. He was the generous and ſteady

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ſteady patron of Eraſmus while he was in England, "I have," ſays this great ſcholar, "received ſo much money of the Archbiſhop, "that it would be ſcandalous in me were I to "take any more."

He mentions to the praiſe of Warham, "that he was never idle himſelf, nor permit-"ted his domeſtics and dependants to be "careleſs and indolent, well knowing that "idleneſs is the canker of the mind."

LORD MOUNTJOY.

On this elegant nobleman Eraſmus makes this forcible eulogy, "*Inter doctos nobiliſſimus, "inter nobiles doctiſſimus, inter utroſque optimus.*" "This Lord," adds Eraſmus, "writes Latin "better than many famous doctors." He was very anxious that Eraſmus ſhould attack the errors of Luther. "Alas! my Lord," replied Eraſmus, "nothing is more eaſy than "to call Luther a blockhead, nothing leſs "eaſy than to prove him one."

CARDINAL

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CARDINAL WOLSEY.

" WOLSEY," ſays Eraſmus, " is rather a " promiſer than a performer of favours. In " general he is haughty and forbidding in his " manners."

The Cardinal had drawn up a draught of certain conditions between France and England, and he aſked Sir T. More's counſel therein, beſeeching him earneſtly that he would tell him if there were any thing therein to be diſliked, " and he ſpoke this ſo hear- " tily," ſaid Sir Thomas, " that I believed " verily that he was willing to hear my advice " indeed." But when Sir Thomas had dealt really therein, and ſhewed that the draught might have been amended, he ſuddenly roſe in a rage, and ſaid, " By the maſs, thou art " the verieſt fool of all the council." At which Sir Thomas, ſmiling, ſaid, " God be " thanked that the king our maſter hath but " one fool in all his council!"

SIR

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SIR THOMAS MORE

compoſed a poem upon the coronation of Henry the Eighth, of which Jortin ſpeaks well; he concludes the dedication with a great compliment to that Prince, which he ſoon, ceaſed to deſerve, "*Vale Princeps illuſ-*
"*triſſime, et qui novus,* ✗ *rarus regum titulus*
"*eſt amatiſſime.*"

"More's Utopia," ſays Le Clerc, "is a "moſt uſeful book, and it were much to be "wiſhed that princes and other great men "would read it, and meditate upon it, and "make a right uſe of the profitable leſſons "which it contains. The traveller who re-"lates the cuſtoms, the laws, and manners "of the Utopian Republic, is More himſelf, "who erecting a kingdom in the new world, "which no one had ſeen or would ſee, ob-"liquely cenſures the faults and defects in "the old one. His friends are ſo pleaſed "with what he tells them, that they adviſe "him to enter into the ſervice of ſome king, "whom he may greatly aſſiſt by his whole-"ſome inſtructions. The traveller cannot, "however, reliſh the propoſal, and ſays, that "in general in the courts of princes good

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" advice paſſes for nothing, becauſe the maſter " never conſults his ſervants with any other " view than to gratify his own paſſions." More in this book declares himſelf againſt putting thieves to death *. He would have them confined to hard labour, and made ſlaves for a certain number of years, and treated with kindneſs if they behaved well.

THOMAS LINACRE.

To this learned man his country is indebted † for the introduction of polite literature,

* Dr. Johnſon ſays, in his excellent eſſay on the neceſſity of proportioning puniſhments to crimes, in the 114th Number of the Rambler, " This ſcheme of invigorating the " laws by relaxation, and extirpating wickedneſs by lenity, " is ſo remote from common practice, that I might reaſon- " ably fear to expoſe it to the public could it be ſupported " only by my own obſervations. I ſhall, therefore, by " aſcribing it to its author, Sir Thomas More, endeavour " to procure it that attention which I wiſh always paid to " prudence, to juſtice, and to mercy." It has been obſerved in Denmark, that ſince the puniſhment for child-murder has been changed from death to impriſonment and corporal puniſhment, the crime is not near ſo common as it uſed to be.— *Howard on Priſons.*

† " He was," ſays Wood, " a great benefactor to the " public; for beſides his founding lectures on medicine, " both

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terature, and the eſtabliſhment of a ſociety for the divine art of healing; the improvement of the minds and the preſervation of the health of its inhabitants. Linacre took his degree of doctor of medicine at Padua, and went afterwards to Florence and to Rome, at which laſt place he became acquainted with the celebrated Hermolaus Barbarus, who aſſiſted him in his attainment of the Greek language. He was afterwards made phyſician to Henry the Eighth, and was much conſidered by that prince, who in the early part of his life was a great patron of learned men.

He tranſlated many of Galen's treatiſes from the Greek, Proclus upon the Sphere, &c. and wrote, amongſt other things, the Rudiments of Grammar, turned into Latin by Buchanan, and a Compendious Regimen or Doctrine of Health. He was buried in the Cathedral of St. Paul, in London, with a Latin epitaph, which informs us of his great learning, and of his benevolent and ſucceſsful exertions in his profeſſion, adding, that he was a perfect hater

" both at Oxford and Cambridge, and which himſelf read " *gratis*, he was one of the chief founders of the College " of Phyſicians of London, of which he was the firſt pre- " ſident, and preſented it with ſome houſes which he poſ- " ſeſſed in its neighbourhood."

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of all indirect and fraudulent dealings, ſincere and faithful to his friends, and beloved by all ranks and degrees of men.

Eraſmus deſcribes him as an excellent critic, "*Vir non exacti tantum ſed ſeveri ingenii*;" and, induced, perhaps, by the good uſe which he ſaw Linacre make of his knowledge of the Greek language, exhorts the phyſicians of his time to ſtudy it, as more neceſſary to their profeſſion than to any other. He recites the names of the moſt eminent phyſicians in Europe, who, ſenſible of the want of that language, learned it in their declining years. He mentions none who had the good fortune to learn that language when they were young but Linacre and Ruellius. He hopes that all ſtudents in that faculty will labour to attain it, and he thinks that in a little time no one will be ſo *impudent* as to dare profeſs phyſic without it. He recommends the ſtudy of phyſic as of the beſt profeſſion to ſecure a man from poverty. "He had," ſays Jortin, "ſeveral good friends amongſt the phyſicians, "and they have uſually been ſuch to men of "letters."

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BISHOP LATIMER

having one day preached before King Henry the Eighth a ſermon which had diſpleaſed his Majeſty, he was ordered to preach again on the next Sunday, and to make an apology for the offence he had given. After naming his text the good Biſhop thus began his ſermon: "Hugh Latimer, doſt thou know to whom "thou art this day to ſpeak? To the high "and mighty monarch the King's moſt ex- "cellent majeſty, who can take away thy "life if thou offendeſt; therefore take heed "that thou ſpeakeſt not a word that may diſ- "pleaſe. But then conſider well, Hugh, "doſt thou not know from whence thou "comeſt, upon whoſe meſſage thou art ſent? "Even by the great and mighty God, who "is always all-preſent, and who beholdeth all "thy ways, and who is able to caſt both body "and ſoul into hell together: therefore take "care and deliver thy meſſage faithfully;" and then proceeds with the ſame ſermon he had preached the Sunday before, and confirms it with more energy. The ſermon being finiſhed, the court was full of expectation to know what would be the fate of this honeſt and plain-dealing biſhop. After dinner the King

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King calls for Latimer, and with a ſtern countenance aſked him, "How he durſt be ſo "bold as to preach in this manner?" He, falling on his knees, replied, "That his duty "to his God and to his prince had enforced "him thereunto, and that he had merely "diſcharged his duty and his conſcience in "what he had ſpoken, and that his life was "in his Majeſty's hands." Upon this the King roſe from his ſeat, and taking the good man off his knees embraced him in his arms, ſaying, "Bleſſed be God I have ſo honeſt a "ſervant."

CARDINAL POLE.

THIS illuſtrious prince of the Roman Church propoſed at the Council of Trent, that the reformation of the manners of the clergy of his time ſhould be one of the firſt things to be attended to by that Aſſembly.

He was ſaid to be an enemy to all rigorous proceedings with reſpect to difference in religious opinions. "Paſtors," ſaid he, "ought "to have compaſſion even for their ſtraying "ſheep. Biſhops," he added, "are fathers,

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" and ought to look upon thoſe who err as " their ſtrayed children, and not endeavour " to deſtroy them."

Yet how different is practice from opinion! He ordered the burning of many heretics, and gave his aſſent to the burning of Archbiſhop Cranmer, to whom he ſucceeded in the ſee of Canterbury; on which occaſion ſome one applied to him the words of Elijah to Naboth, " Thou haſt killed and taken " poſſeſſion." Yet in one of his letters to Cranmer he ſays, " I have that great regard " and attention to your welfare, that if I " could by any means whatſoever deliver " you from that horrid condemnation, not " only of your body but of your ſoul, (which " is now impending over you) I would prefer " it to all the riches and all the honours that " can poſſibly await any one in this life, and " I call God to witneſs that I am ſincere in " what I ſay."

Pole ſeems to have loſt the Papacy for a mere fooliſh ſcruple, not ſufficiently conſidering what ſervice to the Chriſtian world a man of his learning, moderation, and goodneſs, might have effected in that eminent ſituation.

Some

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Some one having aſked Pole what method he ſhould take to underſtand the obſcure parts in St. Paul's Epiſtles, he replied, "that "in his opinion the beſt way was firſt to read "the latter part of thoſe Epiſtles, that treat "of Chriſtian virtues, and underſtand it per- "fectly, and then go to the firſt part, where "matters of faith are ſubtly and curiouſly "handled," adding, "God will ſooneſt give "his ſpirit of underſtanding to thoſe who "with all their hearts ſeek to prove him."

He was exhorted by his friend, the elegant and claſſical Cardinal Sadolet, to the ſtudy of the Platonic philoſophy. Pole anſwered him, "that whilſt the world was overwhelmed "with the darkneſs of Paganiſm, that philo- "ſophy excelled every thing elſe; but that "ſince life and immortality had been brought "to light by the Goſpel, the ſacred Scriptures "had acquired the palm and the praiſe of "doctrine, and that philoſophy now was like "Tenedos, of whom Virgil ſays,

——— *notiſſima famâ*
Inſula, dives opum, Priami dum regna manebant:
Nunc tantum ſinus, et ſtatio malefida carinis."

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GARDINER,

BISHOP OF WINCHESTER.

THIS arbitrary and cruel prelate ſeemed to wiſh that even the ſounds of the Greek language ſhould be regulated by his opinion. When Sir John Cheke attempted to correct the corrupt pronunciation of the Greek language in the Univerſity of Cambridge, of which Gardiner was Chancellor, he made a decree to forbid all ſuch innovation. "Whoever you are," ſays he, in a letter to that Univerſity, "that acknowledge our power, "do not dare to affix new ſounds to the "Greek and Latin letters different from the "uſage of the preſent age. In ſhort, do not "reaſon upon the powers of ſounds, but "make uſe of thoſe that are at preſent made "uſe of."

Nec multa, tu ſonis omnino ne philoſophator, ſed utitor præſentibus.

GREATHEAD,

BISHOP OF LINCOLN,

being ſolicited by a couſin of his, who was a farmer, to do ſomething for him after he had become

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become a biſhop, replied, " Couſin, if your " plough ſhould be broken I will repair it or " give you a new one; but a farmer I found, " and a farmer I will leave you."

SIGISMUND,

EMPEROR OF GERMANY,

being one day aſked what was the ſureſt method of remaining happy in this world, replied, " Only do always in health what you " have often promiſed to do when you were " ſick."

RONSARD.

THE poems of this learned man were much eſteemed by the late Sir William Jones, a moſt excellent critic in matters of taſte and of erudition. Ronſard was called by the princes and wits of his time *The French Poet* by way of eminence, ſo that with leſs vanity he might ſay of his being born in the year in which Francis the Firſt was taken priſoner at the battle of Pavia, " that Heaven appeared " by that circumſtance inclined to make

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" France ſome amends for its loſs on that " day." Like all perſons who are diſtinguiſhed by the attention of the public, he had his friends and his enemies. Of the latter he was moſt afraid of Rabelais, who never failed to ridicule him whenever they met together. This Ronſard took care ſhould happen as ſeldom as might be, by informing himſelf before he accepted of any invitation to dinner, whether Rabelais were to be there. Voltaire, it is ſaid, took the ſame precautions againſt being in company with Piron the epigrammatiſt. Yet with what proper contempt Ronſard ſupported a ſcandalous imputation made upon his moral and religious character, the following letter of his to his friend Paſſerat will evince:

1556.

" Since I wrote laſt to you, my dear friend, " Lambin has ſupped with me, and has ſhewn " me your Latin letter, in which I obſerved " how the good Huguenots of Bourges (for " they can be no other perſons) have ſpread " a report about the town that Lambin ſaid " publickly in the pulpit, ' That now the " world was delivered from three Atheiſts, " Muret, Ronſard, and Gouveau.' I have, " indeed, acquired nothing by this news but " the

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" the honour of having my name joined to " that of thoſe great men, the latchet of whoſe " ſhoes I am not worthy to looſen. I can " only wiſh, that whenever people chooſe to " calumniate me they would do it in the ſame " manner, and I ſhould ever eſteem myſelf " happy to be able to equal the virtue, the " learning, and the integrity of thoſe two " great men, and even of Muret, whom I " have ever known to be a man of honour. " I do not, indeed, know whether M. Lambin " ſaid this or not. It is a matter of no con- " ſequence, and on the ſtrength of it I intend " to go to-morrow to the Three Fiſh to drink " myſelf into your good graces; recommend- " ing myſelf with all my heart to your indul- " gent Muſes."

SABELLICO

was Profeſſor of Belles Lettres at Udina in Italy, and was ſent for by the ſenate of Venice to be made keeper of the library of St. Mark; but he died, in conſequence of the irregularity of his life, before he took poſſeſſion of the honourable employment that was deſtined for him. He wrote on univerſal hiſtory. As he was by no means a follower of the maxims of prudence

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prudence and of morality which he had recommended with great energy in his hiſtory, Latomas ſent him theſe lines:

Quid juvat humanos ſcire atque evolvere caſus
Si fugienda facis, ſi facienda fugis?

Ah! what avails with curious pen to trace
Each thought, each action of the human race;
Whilſt your own conduct we muſt fain deſpiſe,
That each good precept of your work belies?

A Greek poet ſays well,

I hate the wiſe man fooliſh to himſelf.

HENRY STEPHENS.

In the printing-houſe of this great ſcholar every perſon ſpoke Latin, from the garret to the kitchen, from the maſter to the old maid who ſerved in the ſhop. The brothers were ſo very anxious to have all books accurately printed at their preſs, that after diligently examining every ſheet twice before they printed it off, they put out a third proof at their door, and promiſed a Louis d'Or to any perſon that ſhould find a fault in it.

JOHANNES

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JOHANNES JOVIANUS PONTANUS

was an elegant Latin ſcholar of the fifteenth century, and was preſented to Alphonſo, King of Arragon. He thus concludes the epitaph he made for himſelf, and which he had put upon his monument in his life-time:

* * * * * *

Scis jam quis ſim, aut quis potius fuerim potius
Ego vero te, Hoſpes, noſcere, in tenebris nequeo,
Sed teipſum ut noſcas rogo. Vale!

He compoſed the following ſingular epitaph for one of his friends;

Quid agam requiris?
Tabeſco.
Qui ſim ſcire cupis?
Fui!
Vitæ quæ fuerint condimenta rogas?
Labor, Dolor, Ægritudo, Luctus.
Servire ſuperbis Dominis;
Jugum ferre ſuperſtitionis;
Quos caros habeam, ſepelire;
Patriæ videre excidium;
Nam uxorias moleſtias nunquam ſenſi.
Petro Compatri viro officioſiſſimo Pontanus poſuit.
Conſtantem ob amicitiam. Vixit Ann. LIII. Obiit.

PIETRO

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PIETRO ARETINO.

" EVERY one muſt remark in the Letters " of Aretino," ſays M. Michault in his Melanges, " the bold and the turbulent turn of " his mind. His thoughts are entirely his " own, and he freely acknowledges that he " likes much better to give free ſcope to the " ardour of his own genius, than to follow " the example of writers more regular than " himſelf. Throughout the whole courſe of " his life he profeſſed always to tell the truth; " ſo in his publications he ſpared neither cardinals, princes, nor even the Pope. This " freedom of his did not fail ſoon to make " him enemies, and he would have been " treated very roughly, had he not thought " it adviſeable to quit Rome, and to take " refuge at Venice about the year 1527, to " ſpeak more at his eaſe, and to have nothing " to fear from any one. From that city he " dated all the letters that he publiſhed, and " to the title-page of them he had the impudence to put his portrait thus inſcribed, " *Aretinus Flagellum Principum.* This freedom of pen was of great advantage to him; " and the fear of being ſatirized by him " occaſioned many ſovereigns to give him " money,

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" money. Charles the Fifth gave him a pen-
" ſion of two hundred crowns, and was his
" hero all his life, becauſe he took care that
" it ſhould be paid him regularly. He was
" not ſo well pleaſed with Francis the Firſt,
" who made him wait three years for a gold
" chain, weighing five pounds, which he had
" promiſed him. Aretino, in a letter addreſſed
" to this prince, ſummoned him in very coarſe
" terms to keep his promiſe. ' It is now,'
" ſaid he, " three years ſince you have pro-
" miſed me a gold chain, and I do not think
" that the coming of the Meſſias whom the Jews
" expect is more uncertain than the perform-
" ance of this promiſe, ſince it is made by per-
" ſons upon whoſe tongue is written, *Lingua*
" *ejus loquetur mendacum*; for indeed I am as
" capable of telling a lie as prieſts are of telling
" truth; ſo that when I ſhall ſay that you are
" in reſpect to your ſubjects what God is to
" the world, and a father to his children, I
" ſhall tell a groſs lie. When I ſhall like-
" wiſe ſay that you are a prince decorated
" with every virtue, with greatneſs of mind,
" liberality, clemency, bravery, and juſtice;
" that you are a prince of great and of ge-
" neral knowledge, Aretino will be ſaid to
" have been guilty of ſaying a falſehood.' To
" a lady he writes, ' Believe me I prefer what

" I have

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" I have received from you to all the preſents " that I have received from ſovereigns, either " in hopes that I ſhould praiſe them, or from " fear that I ſhould ſatirize them.' Aretino, " who lived at the coſt of other perſons, " piqued himſelf upon his liberality: he ſays " pleaſantly of prodigality and avarice, 'that " profuſe perſons ſpend all that they have at " once, as if they had only a day to live; and " that avaricious perſons take as much care of " their money as if they were to live to all " eternity."

He compares medicine to a torrent, which not only carries away with it the ſtones from a field, but likewiſe a good part of the field itſelf.

To the Marquis of Gaſt he ſays, " I am, " indeed, Sir, ſo much indebted to your Ex- " cellence, that I can never pay what I owe " to you, unleſs you will have the kindneſs " to make me a preſent of the obligations " I have to you; and I aſſure you, that " in ſhedding my blood in your ſervice, I " ſhould merely think that I was pouring out " water."

Aretino

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Aretino appears to have been a man of great power of imagination, by the plan which he gave his friend Michael Angelo for a picture of the laſt judgment.

MICHAEL ANGELO.

" Of all the great maſters in painting," ſays Monteſquieu, in his poſthumous works, " that Italy ever produced, Michael Angelo " is the moſt to be celebrated for giving dig- " nity to the ſubjects of his pictures. With " his famous ſtatue of Bacchus, in the gallery " at Florence, he does not do what the " Flemiſh artiſts would have done, who would " have exhibited the god of wine as reeling, " and nearly in the air. This attitude is un- " worthy the majeſty of a god. Angelo " paints him firm upon his legs, but he gives " him in ſo graceful a manner the cheerful- " neſs of ebriety, and the pleaſure that he has " in ſeeing the wine flow as it falls into the " cup, that nothing can be more admirable.

" In his picture of the Paſſion of Our Sa- " viour, in the ſame gallery, he has painted " the

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" the Virgin Mary ſtanding by the ſide of the
" croſs, without any expreſſion of pity or grief
" in her countenance, without tears, and
" without concern. He ſuppoſes her ſuffi-
" ciently informed and penetrated with the
" truth of that divine myſtery which her ſon
" died to conſummate, and on that account
" makes her bear the ſight of his ſufferings
" and death with an impreſſive and dignified
" reſignation.

" Not contented with imitating the im-
" menſe ſpace of the Pantheon, he was not
" ſatisfied till he had hung up even the dome
" of St. Peter's in the air, and added difficulty
" to ſublimity. Every thing, in ſhort," continues the illuſtrious Preſident, " that Michael
" Angelo ever did bears the ſtamp of great-
" neſs; he is as great in his very ſketches as
" Virgil is in his unfiniſhed verſes."

LEONARDO DA-VINCI.

THIS great painter appears to have worked with great difficulty. In painting the portrait of the Ioconda he expended four months; that his patience, however, might not be exhauſted,

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haufted, he had always ſome muſicians in the room where he was ſitting.

His great work is his Laſt Supper, formerly in the Dominican convent at Milan. It is reported of this picture, that the artiſt began with the Apoſtles, one by one, and finiſhed with the figure of their Divine Maſter; working up his imagination by degrees, till it came to its height in the principal figure. He wrote an excellent Treatiſe on Painting, which falling into the hands of Annibal Caracchi at a certain time of life, "I am ſorry," ſaid he, "that I "did not meet with it ſooner, it would have "ſaved me twenty years of labour."

TITIAN.

As this great artiſt was one day painting the portrait of Charles the Fifth, the pencil fell from his hands. The Emperor picked it up and preſented it to him, who made many apologies: "The portrait of Apelles," replied the Emperor very nobly, "ſhould be "picked up by Cæſar."

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Titian painted the Emperor very often, who ſaid, "that he had as often received immor-" tality from the hands of Titian."

This artiſt had painted a picture of the illuſtrious perſons of the houſe of Auſtria. The Emperor inſiſted that his portrait ſhould be inſerted with theirs. Titian was afterwards ennobled by Charles, created Count of the Empire, and decorated by him with the order of St. Jago.

While Titian was working, Aretin often read to him; and the learning and the imagination of the poet inſpirited the efforts of the painter.

Michael Angelo ſaid of Titian, "that he "was the only painter; and Rubens and "Vandyke in early life copied him." Happy would it have been for them had they perſiſted in purſuing his chaſte impaſto manner, and not given into a ſtyle of colour more ſplendid yet leſs natural.

The ſight of this great artiſt in the latter part of his life became much weakened; this made him attempt to heighten the common colouring

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colouring of his pictures, and to retouch them. The pupils, who were more attentive to the honour of their maſter in the art than he was himſelf, uſed to mix his colours with olive oil.

This, however, was not, it ſeems, the only folly of Titian's age: he married a very young wife, which diſproportionate alliance, no doubt, haſtened the death of him who had ſo often conferred life upon others; and confirmed the melancholy obſervation of that excellent Prince Louis XII. of France, "Love "is the king of young men, but the tyrant "of the old."

Whoever would wiſh to ſee the pictures of Titian in their utmoſt poſſible perfection, ſhould viſit Spain; the warm and dry air of that country having ſtill preſerved the brilliancy of his colours. The colour is entirely gone in that ſublime piece of the Cornaro family belonging to the Duke of Northumberland.

TINTORET

thought himſelf in early life ill treated by Titian; yet, to ſhew how well he could ſuffer

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the painter to prevail over the man, he inſcribed on the walls of his painting-room, "The deſign of Michael Angelo, and the "colouring of Titian," that he might continually be reminded of what his art contained moſt excellent in the two principal parts of it.

Tintoret was indeed called the Venetian Michael Angelo, a diſtinction which he well merited, from the fertility of imagination and the grandeur of deſign which he ſometimes poſſeſſed. It was objected to him, that he was extremely unequal in his work. "Some-"times," ſaid Annibal Carracchi, "he riſes "beyond Titian, ſometimes he ſinks below "himſelf."

The Flemiſh painters at Venice were one day ſhewing him ſome heads painted by them. He aſked "How long they had been about "them?" They ſaid, "They had been a "fortnight." Tintoret, then taking a pencil dipped in black, drew a figure of which the white canvas was the ground, and exclaimed, "See, now, how we Venetians work *!"

* Freedom and quickneſs of working give that ſpirit to a figure which it can never have by repeated ſtrokes of the pencil. The favourite painter of Sir Joſhua Reynolds was Velaſquez. "He," ſaid Sir Joſhua, "does with one ſtroke "of his pencil what coſts us forty."

ANNIBAL

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ANNIBAL CARACCHI.

THIS great artiſt was a true philoſopher. He diſdained luxury, and great companies, which are always pernicious to an artiſt by making him loſe that time which he ſhould give to his profeſſion. He blamed the conduct of his brother Auguſtino, who dreſſed with great magnificence, and who was fond of the company of the princes and cardinals of his time. He one day ſaw him walking with a man of high rank, and coming up to him ſaid in a loud tone of voice, "Remember, "brother, you were only the ſon of a taylor."

On another occaſion he ſaid to Auguſtino, who was a good poet, and fooliſhly held Annibal very cheap, as a man of no literary talents, "Let poets paint with words, "but painters with their pencil."

Annibal had ſpoken contemptuouſly of the works of Joſepino, who challenged him to fight him with his ſword; he took up his pencil and ſaid to him, "Theſe are my arms, "and with them I will defy you whenever "you pleaſe."

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Cardinal Farneſe affected to be a patron of this great painter. He moſt aſſuredly bought his pictures, but by no means paid for them in proportion to their merit. His friends were angry with him for making a collection of his pictures, which in their opinion were too modern, and had not that ſtamp which fooliſh perſons but too often annex to what is ancient. Carracchi painted ſeveral pictures for his Excellence, which he put in the chimney afterwards to ſmoke them, and gave great names to them. This ſatisfied the pretended connoiſſeurs, and procured the conſtant favour of his Cardinal to him.

Farneſe, with a degree of ſordidneſs which muſt ever blaſt his memory in the eyes of the intelligent and the humane, gave Annibal about one hundred and fifty pounds ſterling for his great work of the Farneſe Gallery. This infamous treatment ſo affected the artiſt, that he became melancholy and could work no more. His pallet and his pencil dropped from his hands whenever he attempted to paint, and he died ſoon afterwards, requeſting to be buried in the Pantheon of Rome, next to his favourite maſter and his model the divine Raphael. It appears that his attention to his intereſt had not ſo great a ſhare in

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in the mortification he received from the avarice of the Cardinal, as the neglect he ſuppoſed of that merit which, like many other great men, he was but too conſcious he had acquired; for having once been appointed to paint ſome pictures for one of the churches at Rome, he deſired that his pupil Albano might be employed, and that he might receive all the profit ariſing from them.

Annibal, like many other artiſts of the Bologna ſchool, was no leſs excellent in landſcape than in hiſtory painting. One of the grandeſt landſcapes that the art has ever produced was in the poſſeſſion of the late John Pitt, Eſq. of Arlington-ſtreet.

LOUIS CARRACHI,

couſin of Annibal, diſguſted with the treatment he received from his maſter, who told him that he would never make a painter, ſoon quitted him, and took refuge with Tintoret, who told him nearly the ſame thing. He, however, perſiſted, and became one of the beſt painters of his time. In the opinion of Sir Joſhua Reynolds, he is the beſt maſter for hiſtorical colouring amongſt the painters.

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AUGUSTIN CARACCHI

was the ſcholar, the poet, and the man of elegance of his family. His Sonnet on Painting, addreſſed to Maſter Abate, is well known and much eſteemed.

Not long before his death he retired to a convent of Capuchins at Parma. One of the fineſt drawings he ever made was that of our Saviour, ſketched while he was with the monks of his convent, aſſiſting at one of the offices of the church. Piety and religion aſſiſted the efforts of the painter, and gave it that ardour of exertion which ſtrong paſſions ever inſpire.

DOMINICHINO,

when a young man, ſhewed none of thoſe marks of vivacity which at that age are but too often miſtaken for talents. His brethren of the academy uſed on this account to call him "The Ox." Annibal Caracchi, who ſaw his merit, uſed to tell them, "I can "aſſure you, this ox will plough his furrow "ſo well, that one day or other he will well "fertilize the field of painting."

Dominichino

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Dominichino was a very modeſt lad. As Louis Caracchi was one day about to adjudge the prize for an academical drawing, Dominichino, in general held cheap by his young companions, came up to him with a very timid air, and preſented his drawing, while his hands trembled all the while, and his face was covered with that modeſt bluſh which often accompanies perſons of merit who are conſcious how much better they ought to have done. The audience burſt into a fit of laughter, but Caracchi immediately adjudged him the prize.

Annibal Caracchi, coming one day by ſtealth into his apartment, found him painting with his face all red as if on fire, in an attitude of *fierté* and of menace, with his eyes flaming with anger. He was then at work upon his celebrated picture of the crucifixion of St. Andrew, and was painting one of the executioners.

Soon after this picture, which he was painting in competition with Guido, was carried to its place of deſtination, and placed by the ſide of that which Guido had painted, an old woman with her young ſon came to ſee it; "Do but obſerve," ſaid ſhe, pointing to the

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the picture of Dominichino, "with what "force of rage the executioners are lifting "up their arms to flagellate St. Andrew! "See with what fury one of them threatens "him! See how with a degree of brutal force "another ſtrains himſelf to bind tighter his "feet with cords! Then obſerve the firmneſs "of mind with which the venerable old Saint "appears to ſuffer his tortures, and how the "conſtancy of his faith manifeſts itſelf in his "eyes, with which he looks up to Heaven." The old woman then burſt into tears, and went away without looking at the picture of Guido.

The Communion of St. Jerome by Dominichino is now the moſt eſteemed of all his works. He was anxious in his life-time that it ſhould be put into Moſaic, an honour deſtined only to thoſe pictures which are held in the higheſt eſteem. The picture was expoſed for that purpoſe, but for ſome reaſon or another it did not pleaſe the connoiſſeurs of that time. Nicolas Pouſſin, who happened to be at Rome at the time, went with other perſons to ſee it, and was ſo pleaſed with it that he deſired to copy it. As he was about his work Dominichino came into the room unobſerved by Pouſſin, to ſee what effect

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effect it would have upon him. He begins to talk with him, and makes ſome excellent obſervations on the art. Pouſſin, aſtoniſhed, looks more particularly at him, and obſerves that he is weeping. Dominichino then tells him his name. Pouſſin throws aſide his pencil and runs to embrace him; and, not contented with this homage paid to his talents, employs all his credit to give ſome reputation to this exquiſite picture, and procures for it the honour of being copied in Moſaic.

One of the friends of this great painter recommending him not to paint his pictures ſo highly, and not to take ſo much pains, was thus anſwered by him: "You do not know, "my good friend, how much I wiſh to ſa- "tisfy one perſon who is extremely nice and "difficult to pleaſe; that perſon is myſelf."

The multiplied vexations which this great painter experienced from the intrigues of thoſe perſons who envied him, ſeem in ſome degree to have rendered his ſenſibility to them morbid; for in the latter part of his life he would taſte no food, not even in his own houſe, and in the boſom of his family.

GUIDO.

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GUIDO.

THIS artiſt was ſo handſome, that Louis Caracchi made uſe of him as his model when he had to paint an angel.

Guido's ideas of beauty were taken from one of the daughters in the celebrated ancient ſtatue of Niobe. He was one day applied to by a painter to know how he acquired his ideas of beauty. A day was fixed, and the painter came to ſee him, and found him ſitting with his colour-grinder, one of the ugliеſt men that was ever ſeen, and painting the moſt exquiſitely beautiful female head: "See," ſaid he, "when a painter has his imagination pro-"perly ſtored with ideas of beauty, he has "no occaſion for any other model than that "which you now ſee."

"We other artiſts," ſaid Joſepino one day to Pope Paul the Fifth, who was examining a head of Guido with him, "We other "artiſts paint like men, Guido paints like "an angel."

Paul the Fifth was much pleaſed to ſee Guido at work, and permitted him to be co-

vered

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vered in his preſence. Guido uſed to ſay, "that if the Pope had not given him that "liberty he ſhould himſelf have taken it, and "told him that he had ſome infirmity which "made it neceſſary for him to do ſo; as ſuch "a liberty was a tribute due to the honour of "art."

Guido returned no viſits to the great perſons who came to ſee him *. "They come," ſaid he, "not from any reſpect to my perſon, but "to my art."

Perſons of talent obſerve every thing that occurs which has the leaſt relation to their particular profeſſion. Guido was once preſent when the Dominican monks of Bologna opened a grave in which they found a human body that had been long buried there quite entire. When it was touched it crumbled into duſt, as well as the cloth which covered it; the veil of ſilk, however, which was laid upon the face remained entire. Guido took the hint, and painted afterwards upon a kind of taffeta, which he prepared in a certain way.

* A great ſcholar wrote over the door of his ſtudy, "*Tempus ager mea.*"—Time is my eſtate.

Guido

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Guido received no fixed price for his pictures; the payment he received for them he always regarded as *honorarum quiddam*, an expreſſion applied by the Roman law to what its lawyers received for their fees.

Out of his painting-room Guido appeared a different perſon to what he appeared in it. He was then as modeſt as he had been uſed to be haughty.

This great painter had been once very rich, and had received great prices for his pictures; yet poſſeſſed with the rage of play, the *præceps alea*, he never painted but when he had loſt his money. He became at laſt ſo completely impoveriſhed by this pernicious paſſion, that he was obliged to paint for ſo much a day to ſupply himſelf with the common neceſſaries of life.

Mr. Weſt, the Preſident of the Royal Academy at London, has in his poſſeſſion the fineſt head that Guido ever painted; it is an *Ecce homo*, and unites expreſſion, drawing, and colouring in the higheſt degree. In the opinion of an "ingenious critic *," the beſt

* See Johnſon's Life of Milton.

and

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and the moſt candid judge of art in Europe, it is one of the moſt perfect heads that painting has ever produced.

NICOLAS POUSSIN.

Poussin was as much to be eſteemed for the excellence of his character as for his great talents in his art. He kept much at home, and ſeldom walked out. His friends uſed to watch him, and enjoy as much as they could of his very ſenſible converſation. He talked chiefly upon his art; but ſometimes philoſophy made the baſis of his converſation. His great reading enabled him not only to talk on a great variety of ſubjects, but to treat them upon his pallet. He was therefore called *Le Peintre des Hommes d'Eſprit*—The painter for perſons of underſtanding.

The fame of his works in Italy reached his own country, and Louis XIII. ſent for him to France. He was received at ſome miles from Fontainbleau by one of the king's coaches, and conducted to his ſovereign.

In ſpite of this flattering debut, envy and intrigue purſued this great painter, and he embraced

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embraced the earlieſt opportunity to return to Rome. His chaſte and ſimple ſtyle of painting did not ſuit the taſte of the French. He ſays in one of his letters, "If I ſtay long in "my own country, I ſhall be forced to be- "come a mere dauber like my brethren. I "am only employed in deſigning ornaments "for chimnies, frontiſpieces, and covers of "books."

Pouſſin found that colouring had too great attraction for him, and made him neglect his drawing. "The ſeduction of the firſt," ſaid he, "will at laſt make me forget the neceſſity "of the other. The one is the body, the "other the ſoul of painting."

A painter, like every other man, is known by his works. The pictures which Pouſſin painted from inclination were ſubjects taken from ancient hiſtory, and ſubjects of religion. His attachment to the antique made him but too fond of the hideous figures of Fauns and Satyrs; figures which his love of the beautiful in nature, in body, and in mind, his high reliſh for grace and for virtue, ſhould have rendered him more ſcrupulous in introducing, unleſs when they belonged to the ſubject with an indiſpenſable neceſſity.

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RUBENS.

THIS great painter formed many excellent ſcholars, as Vandyke, Jordens, Snyders, &c. His rivals gave out that he always made uſe of them to paint landſcapes and animals for him. Rubens, to undeceive them, painted entirely with his own hand, and in his beſt manner, ſome pieces of landſcape and animals, and expoſed them to the eyes of the public.

His enemies, not having ſucceeded in this manœuvre, criticiſed the airs of his heads. He was then painting his great work, the Deſcent from the Croſs, in the Cathedral of Antwerp; that work in which one is at a loſs which to admire moſt, the excellence of the compoſition, the beauty of the colouring, or the expreſſion of the countenances of the different perſons employed in it. The Virgin Mary really appears to expreſs in her face a great degree of fear leſt even the dead body of her ſon ſhould be hurt. This exquiſite performance of Rubens defied all criticiſm. Rubens ſaid on the occaſion, from a Spaniſh proverb, "Do well, you create envy; do better, you "confound it."

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So rapid was this great maſter in his execution, as to have given riſe to a tradition that the immenſe machine of the Adoration of the Magi by Rubens, now on the ſtair-caſe of Lanſdown Houſe, was finiſhed by him in ſixteen days.

LUCA GIARDINO,

From the celerity with which he worked, acquired the name of Luca Fa Preſto. He was a very ſkilful imitator of the manners of other painters, and of courſe had no very decided manner of his own.

When any one had ſat to him for his portrait, for which he had not paid, he kept the picture for a certain time in his painting-room; after which he wrote upon it, "This picture "is to be ſold; the perſon it repreſents," adding the name to it, "not having paid for "it;" and ſent it into a ſale of pictures. This never failed to procure him the money.

REMBRANT

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REMBRANT

was the ſon of a miller. His father, willing to give him a better education than he had had himſelf, ſent him to ſchool, where he hardly learned to read; ſo intent upon his art was his mind from earlieſt life.

Rembrant departed from the high-finiſhed manner of the painters of his own country; and when he was once told that his pictures had a rough appearance, he replied, "I am "a painter, not an ivory-turner." His paintings are all diſtinguiſhed by that force of light and ſhade which produces the effect of magic upon them, and renders them very impreſſive and ſtriking, in ſpite of the defects of the drawing, and the want of elegance and of beauty in his forms.

When ſome one was talking to him of the charms of the antique, he opened the door of a cloſet in his painting-room, and ſhewing ſome old armour and ſome furs, he ſaid, "Theſe are my antiques."

The want of grace that pervaded the efforts of his art accompanied him in every thing

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elſe. His face was a common one; he was careleſs in his dreſs, and kept low company. "When," ſaid he, "I wiſh to amuſe "myſelf, I avoid the company of the great, "which puts a reſtraint upon me. Pleaſure "conſiſts in perfect liberty only."

His etchings are exquiſite, and are much ſought after by the connoiſſeurs. The late John Barnard, Eſq. had a very fine collection of them, by whom they were left to John Kenrick, Eſq.

LE BRUN

is one of the few inſtances of that early deſignation of talent which ſometimes takes place in the minds of children. From the age of four years he began to draw with a piece of charcoal upon the walls of his father's houſe. M. Seguier, ſeeing him thus employed at a very early age, and obſerving ſomething marked and peculiar in his countenance, took him under his protection, and afforded him means to go on regularly with the art of painting.

He

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He had ſcarce developed his talents when the Superintendant Foucquet, the moſt generous and the moſt unfortunate miniſter that ever exiſted, gave him a penſion of five hundred pounds ſterling a year, and paid him beſides for all the pictures he painted for him. After the diſgrace of Foucquet, Louis XIV. gave him the collar of St. Michael, made him his firſt painter, and was a conſtant attendant in his room while he was painting the celebrated Tent of Darius.

The deſign of the exquiſite monument of Cardinal Richlieu in the Sorbonne was given by Le Brun.

He poſſeſſed in a great degree that enthuſiaſm which animates the efforts and increaſes the raptures of the artiſt. Some one ſaid before him, of his well-known picture of the Magdalen, "that the contrite beautiful Penitent was really weeping."—"That," ſaid he, "is perhaps all that you can ſee; I hear her ſigh."

MIGNARD

had deceived Le Brun by impoſing upon him a copy of a Magdalen of Guido painted by himſelf,

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himſelf, for an original of that great painter. On his being undeceived, he exclaimed angrily, "Why the devil, then, does he not "always paint like Guido?"

As Mignaud was painting the portrait of Madame de Maintenon, in the character of St. Frances the Roman, he aſked Louis the Fourteenth if he might put her on a robe of ermine. "Yes, Sir," replied the monarch, "St. Frances is very well entitled to it."

When Louis ſat to Mignard the ſecond time, the monarch aſked him, "if he were "not grown older than when he laſt ſat to "him."—"To be ſure, Sire, I ſee an addi-"tional number of campaigns on your Ma-"jeſty's forehead."

RIGAUD,

in the courſe of his life, had the honour to paint the portraits of five monarchs, all the princes of the blood royal of France, and many of the moſt diſtinguiſhed perſons of Europe.

It

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It was his cuſtom to keep an exact regiſter of the name, the rank, and the age of all thoſe whom he painted, as well as of the year in which the picture was painted, and the price which he was paid for it. He was not over fond of painting ladies. "If I paint them as "they really are they are diſſatisfied," ſaid he; "and if I make them all handſome, how "very few of their portraits will be like!"

A lady who was highly painted was one day ſitting to him; ſhe complained of the glare of his colours: "We both of us buy them at "the ſame ſhop," replied the artiſt.

WATTEAU.

Who would have imagined that this great artiſt, whoſe pictures bear always an air of gaiety and cheerfulneſs, ſhould have been a perſon of a moſt melancholy diſpoſition? He had lived many years in Paris without being taken notice of, and was obliged to paint decorations of rooms for his ſubſiſtence.

The rector of his pariſh, Nogent, preſented him in his laſt moments with a crucifix to kiſs, the workmanſhip of which was ſo bad that he

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exclaimed, "How is it poſſible for any painter "to have repreſented in ſo diſguſting a manner "the features of the adorable perſonage whom "it repreſents! Take it away."

The rector had a very pleaſant countenance; Watteau, who had long known him, repreſents him conſtantly in the vulgar character of Giles. For this, however, the artiſt on his death-bed aſked his pardon.

Watteau was a very good colouriſt, and for his eminence in that branch of his art was highly eſteemed by the late Sir Joſhua Reynolds. He poſſeſſed a landſcape of Watteau, which was as finely painted as if it had been the work of Claude himſelf.

ISRAEL SYLVESTRE.

THIS great engraver was born at Nancy in Lorraine, and was brought up by his uncle Henriet, whoſe burin he ſoon ſurpaſſed, and came to Paris, where he was made engraver to the King of France in 1650. He is deſervedly eſteemed for the eaſe and facility of his ſtroke in etching, and for that magic of

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light and ſhade which he knew ſo well to diffuſe over his ruins of buildings. His touch for Gothic architecture is exquiſite, and moſt of the beautiful buildings of that ſtyle with which France abounded, in ſpite of modern deſolation, will live for ever in his engravings, which are extremely numerous.

SEXTUS QUINTUS.

"THIS Pope," ſays Thuanus, "was ſo "poor when he came to Rome, that having "obtained ſome alms he ſtood oppoſite to "the ſhop of a cook, where he deliberated "with himſelf whether he ſhould employ his "money in purchaſing a good meal, of which "he ſtood in great need, or whether he "ſhould buy a pair of ſhoes. While he was "thus divided, a tradeſman of Rome, obſerv- "ing an extraordinary degree of agitation "take place in his countenance, aſked him "what he was thinking of. He told him "ingenuouſly, 'that he was ſettling a diſ- "pute between his ſtomach and his feet, "that equally ſtood in need of aſſiſtance.' "This he ſaid in ſo pleaſant a manner, that "the tradeſman, convinced he was no common "perſon, took him home, and gave him a good "dinner.

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" dinner. This act of kindneſs he remembered " when he was Pope, and was of great ſervice " to the tradeſman. I ſaw," adds Thuanus, " Pope Sextus when he was only a cardinal; " he had even then great authority. He was " a man of great reſolution. He was very " poorly lodged, his room ſerving him both " for a bed-chamber and a ſtudy, with many " books thrown about it. A young man (of " nineteen years of age only) having com- " mitted a murder, his judges told the Pope " that he could not ſuffer death, as he was " under twenty years of age: 'Well, then,' " ſaid he, angrily, 'I will make him a pre- " ſent of one of mine, ſo let him ſuffer im- " mediately."

This Pope held the Marquis Piſani, ambaſſador from the King of Spain, in high eſtimation, and often uſed to tell him, " If your " maſter had but as much courage as I have " we ſhould do wonders." The Pope's intention was to drive the Spaniards out of Naples; that was the reaſon why he had got together ſo much treaſure. This the King of Spain knew, and on that account ſent him an ambaſſador to ſummons him to contribute his quota againſt the heretics of France. The Pope had the ambaſſador told, " that if he " perſiſted

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" perſiſted in that demand, he would have " his head cut off immediately." The ambaſſador dared not ſpeak a word on the ſubject. He ſaid, " that he knew but two perſons " in the world who had courage and were fit " to command, but that they were heretics, " the King of Navarre and Queen Eliza- " beth." The latter he uſed ſometimes to call, " *Gran Cervello di Principeſſa.*"

Sextus was the complete moral Hercules of his country; he purged it from the troops of robbers and aſſaſſins that uſed to infeſt it, and puniſhed adultery with death, whatever was the rank or fortune of the offender.

He was but too apt to exerciſe juſtice with a ſeverity which ſhewed that in him it was rather the effect of a ſanguinary diſpoſition than a love of good order. A Spaniſh gentleman having received a blow with a halberd from one of the Pope's Swiſs guards in a church, returned it by ſtriking him ſo violently with a pilgrim's ſtaff that he died. Sextus immediately ordered the Spaniſh gentleman to be hanged. Many perſons of rank requeſted the Pope to remit the ſentence; this he obſtinately refuſed to do, but ſaid that he would diminiſh the diſgrace ariſing to the family from

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from his execution by aſſiſting in perſon at his death. He then ordered a gallows to be erected near the windows of his palace, where he ſtood till he ſaw him executed; then turning to his ſervants he ordered them to bring in his dinner immediately, as his appetite had been much increaſed by the ſight of the execution. "Thank God!" exclaimed he, after having made a very hearty meal, "for the excellent appetite with which I have dined "to-day."

The next day Paſquin appeared with a plate full of halters and axes, with this label, "I "am carrying a ragout to whet the appetite "of the Holy Father."

His behaviour was much more dignified when his ſiſter was brought to him by ſome of the Cardinals very finely dreſſed, the firſt time he ſaw her after his advancement to the Papacy, and he ordered her to be taken back again (as he affected not to know her in her ſplendid dreſs). The Cardinals led her out of the palace, and had her dreſſed in her uſual clothes, thoſe of a waſher-woman; he then advanced from his throne embraced her and called her his dear ſiſter. The account of his behaviour in the Conclave, as told by Leti and others,

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others, appears to be too extraordinary to deſerve credit, and will only be believed by thoſe who love wonders.

MARY,

QUEEN OF ENGLAND.

At the beginning of the Pſalms of a Primer which this Queen preſented to one of her ladies, theſe lines were written in her own hand: "Geete you ſuch riches as when the "ſkyne is broken may ſwyme away with the "maſter. For dyverſe chances take away "the goods of fortune, but the goods of the "ſoule (which be the trewe goods) neither "fyer nor water can take away. If you take "labour and paine to doo a vertuous thynge, "the labour goeth away and the vertue re-"mayneth. Yf through pleaſure you do any "vicious thynge, the pleaſure goeth away and "the vice remayneth.—Good Madame, for "my ſake remembre thys.

"Your lovynge myſtreſs,
"Marie, Princeſſe."

SPISAMES,

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SPISAMES,

when Biſhop of Nevers, giving one day to communion in his cathedral, after the manner of the Catholics, ſaid to the perſon who was about to receive it, "*Accipe figuram Corporis* "*Chriſti*;" the Dean exclaimed, "*Mentiris* "*Impudentiſſimè.*" Spiſames afterwards abjured the Catholic religion and retired to Geneva, in which city Calvin, who had taken refuge there againſt the perſecution of the Catholics, cauſed him to die by the hands of the hangman. "This gave occaſion," ſays the *Voyage Literaire de deux Benedictins*, "to the French proverb of '*Devenir d'Eveque* "*Meunier.*"

POPE PIUS QUINTUS.

QUEEN ELIZABETH's quibble on the name of this Pontiff was "*Impius intus.*" This ſarcaſm ſhe made on him, perhaps, for eraſing her name from the ſacred Calendar; perhaps for not granting to the Engliſh Catholics the indulgence of occaſional conformity in their religious worſhip.

MARQUIS

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MARQUIS PISANI

" was one of the greateſt miniſters that Spain " ever poſſeſſed," ſaid the Preſident M. de Thou, " and is ſo eſteemed by his country- " men. When he was in Spain he had re- " ceived an inſult from the inhabitant of a " town in that kingdom, and would not be " ſatisfied until the inhabitants came in a body " to make an apology to him. This endeared " him to his ſovereign, who ſent him ambaſ- " ſador to Pope Sextus Quintus. On ſome " diſpute he had with that Pope, his holineſs " ordered him to quit his dominions in a fort- " night. He told him he could do it in " twelve hours. He was of a great family," adds Thuanus; " he was fond of men of " learning though no ſcholar himſelf. When " he ſerved in the army he was always near " his ſovereign, well armed, however aged he " was. The ſovereign ſaid of him, ' That if " all his nobles were as diligent and as ardent " to ſerve him as Piſani, there would be no " occaſion for trumpets in his army.

" I know no one," adds Thuanus, " who " deſerves ſo well to have his life written as " M. Piſani. It paſſed in continued em-

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" baſſies and important affairs, in all which " he acquitted himſelf with great ſpirit and " ability."

THUANUS.

THE private character of Thuanus is thus deſcribed by Etienne Paſquier in a letter to the preſident de Bale: " He married a lady of " a noble family who brought him a good " fortune; a woman who ſo wiſely conformed " to the will of her huſband, which ſhe per- " formed with ſo much affection that he " placed in no one the ſame degree of con- " fidence which he gave to her; and not " without reaſon, for as he devoted the greater " part of his time to his functions as a judge, " or to his books, this good lady had the en- " tire care of his menage, but with ſo much " generoſity, that ſhe never changed the te- " nants, or racked their rents, and by theſe " means let them get rich as well as herſelf; " all of whom at the death of her huſband " put on mourning, ſo attached were they to " his memory, and followed his body with " the ſervants of his houſe. De Thou's table " and converſation conſiſted chiefly of perſons " in

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" in the middle rank of life, with whom he
" uſed to talk and laugh very familiarly;
" immediately as he entered his houſe lay-
" ing aſide all the pomp of his ſituation;
" preſcribing this rule to himſelf, never to
" ſup from home, and to go to bed at nine
" o'clock, and to riſe very early, in general
" without a ſervant, having no perſon in
" the room but himſelf, as I have heard
" from good authority, which will very rea-
" dily be believed, for I have often ſeen him
" return alone from the Parliament of Paris
" when it broke up earlier than he expected.
" He was never invited to attend any funeral
" or wedding of any of his acquaintance, of
" whatever rank they might be, without either
" going in perſon or ſending his wife. As
" ſoon as he entered the court of juſtice over
" which he preſided he ſaid his prayers; and
" though moſt of his predeceſſors attended
" the common maſs at ten o'clock, he, by a
" rule which he had preſcribed to himſelf,
" heard maſs as ſoon as he came into the
" chamber of audience, and he afterwards
" gave up the whole day to his buſineſs. He
" was a man who never knowingly would do
" harm to any one, and always took the part
" of thoſe who were proſecuted unjuſtly. He
" was by nature of a haſty temper, but was

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" ſtudious that his diſpoſition ſhould only
" affect himſelf; for if he ever chanced to
" have been angry with any one that had
" pleaded before him, at the next audience
" his whole care and attention were directed
" to make it appear by his countenance that
" he entertained no diſpleaſure againſt him.
" He was naturally of a compaſſionate diſpo-
" ſition, and in his houſe all his actions were
" accompanied with ſuch great ſweetneſs and
" humanity, that no one ever returned from
" it diſpleaſed with him; and he was ever
" deſirous to reconcile himſelf to thoſe who
" had offended him, and who appeared to
" wiſh a reconciliation. I indeed ſpeak wrong
" when I ſay reconcile, for he never knew what
" it was to entertain the leaſt animoſity againſt
" any one, being born (if I may ſo ſay) with-
" out gall. He lived ſeventy-five years with-
" out making uſe of ſpectacles, was only once
" married, and lived forty-ſeven years with his
" wife, he was never a day ill, and his mind
" was as active as his body. He had ſuch
" a horror of diſputes, that he never rowed
" againſt the ſtream, which circumſtance con-
" tributed very much to lengthen his days.
" This great man died on the firſt day of
" November 1582, a day which I think par-
" ticularly fortunate to him, for it was All
" Saints

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" Saints day, a day the afternoon of which is " dedicated to the ſolemn commemoration of " the dead. He died on that day regretted " by all, but more particularly by his illuſ- " trious ſovereign Henry the Fourth, who or- " dered for him a more magnificent funeral " than was ever made for any Preſident of " Parliament before his time.

" In a journey that I made into Langue- " doc," ſays Thuanus, " I ſpent ſome time " at the country houſe of the Biſhop of " Mende, called Chanue. He treated us with " great magnificence, but I obſerved that " no game appeared at his table without " having loſt a head, a leg, or ſome part of it. " I aſked my hoſt the reaſon of it, who ſaid " that his gamekeepers were all very great " gluttons, and never killed him any game " without taking a piece of it for themſelves. " He told us that his gamekeepers were the " eagles of his neighbourhood, who when " they had young ones uſed to carry to their " neſts whatever prey they could pick up; " and that the ſhepherds, obſerving this, " climbed into their neſts, when the old ones " had left them to get ſome more proviſion " for their young, and emptied them of all the " game they could find there, but not time

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" enough to prevent their being in ſome " degree mutilated by the young ones, " which, however, gave them a moſt excel- " lent flavour."

Thuanus was ſo modeſt, that on the death of the learned M. Pithou he was about to throw the celebrated Hiſtory of his own Times into the fire, as he ſaid he was then deprived of the friend whom he had uſed to conſult in any difficulty reſpecting it.

This great man in 1598 had occaſion to go to Saumur in France to receive the ſubmiſſion of the Duke of Mercœur to his lawful ſovereign Henry the Fourth. There was in the town a poor madwoman, whom he had never ſeen, and of whom he had never heard. She was ſuffered, as ſhe was harmleſs, to go about wherever ſhe pleaſed, and had continually tricks played her by the common people. Searching one night for ſome place to retire to, ſhe by chance ſtumbled into the houſe where De Thou was lodged, and made up ſtairs directly into his bed-chamber, the door of which he had forgotten to lock. The boys had been throwing water over her; ſo, making very little noiſe, ſhe walked directly to the fire to dry her clothes, and afterwards laid herſelf down

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down to ſleep on the bed in which De Thou was ſleeping. Her weight ſoon waked him, and giving a turn in his bed he threw her off it, and ſaw by the light of the moon a tall female figure in white ſtanding in the midſt of the room. De Thou, as ſoon as he had in ſome degree recovered from his conſternation, accoſted her, and aſked her who ſhe was. She replied in a ſqueaking tone of voice, and fixing her haggard eyes upon him, that ſhe was the Queen of Heaven. Not ſatisfied with this anſwer, he rung the bell for the ſervants of the houſe, and by them was informed of the melancholy ſtate of the poor girl. On his return to Paris he told Henry the Fourth of his adventure, who, the firſt time afterwards that he ſaw him at veſpers in his chapel, turned towards De Thou and ſmiled when the choir came to that beautiful anthem which begins,

Regina cœli lætare!

Bleſt Queen of Heaven rejoice!

The court of Rome were diſſatisfied with the honeſt freedom which Thuanus made uſe of in his celebrated Hiſtory reſpecting their uſurpations at different times. The honeſt and intrepid hiſtorian writes thus to his friend

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Cardinal Perron, Miniſter from the King of France to the Holy See:

"Thoſe who wiſh to take from every thing "an honeſt and a lawful liberty, may, by a "contrary effect, excite a licence in writing "and in ſpeaking that knows no bounds, "and of which I have ever diſapproved moſt "heartily. You at Rome are in the theatre "of civil prudence, where this inconvenience "ought particularly to be conſidered and "weighed. With reſpect to myſelf I am out "of the queſtion, being firmly reſolved to "bear, to ſuffer, to endure any thing rather "than do or ſay aught unworthy of my "openneſs of temper and of my moderation. "I laid down this law to myſelf from the firſt "time I put pen to paper, and to wait pa-"tiently from poſterity either the approbation "or the condemnation of my labours. Your "prudence and your kindneſs will act as they "pleaſe for me, from the authority you poſ-"ſeſs over the mind of the author. This is "all that relates to myſelf; but you know in "theſe days there are ſome idle perſons, who "(without being aſked or intreated by thoſe "whoſe principal concern it is) undertake to "write and to ſpeak in favour of the affairs of "other perſons. This is what is moſt to be

"dreaded

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" dreaded on theſe occaſions, and that indeed " of which I am in the greateſt fear."

Thuanus thus deſcribes the learned ſociety in which he lived:

" There met every holy-day morning, in " the Cloiſters of the Cordeliers at Paris, from " eight till ten o'clock, Meſſieurs Pithou, " du Puy, le Fevre, du Thou, Houtier, " Hotman, and M. Servin, attorney-general, " to make us laugh. M. Houtier uſed to " laugh at him, and made him believe any " thing. There they communicated to each " other the different letters they had received " on literary ſubjects. A man ſhould have " been very well founded in learning to have " belonged to that ſet; for my own part I did " nothing but liſten. The ſame ſet met at " my houſe after dinner every holiday; M. " Scaliger was often preſent. In their com- " pany I learned all that I know."

When Henry the Fourth preſented him with the rank of Chancellor of State, he thus addreſſed him.

" M. le Preſident, I have received ſo many " proofs of your affection for my ſervice, and

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" have been ſo pleaſed with them, that I will " delay no longer to give you my moſt ample " teſtimony in their favour, and to ſhew you " what an eſteem I have for your capacity, " integrity, and honour; qualities ſo much to " be praiſed in the preſent times, corrupted " by the wickedneſs of the former ages. De- " ſiring, then, to make it known to all the " world in what conſideration I hold you, " I appoint you one of my Counſellors of " State, by which I mean that in future you " ſhould be preſent and aſſiſt me in all my " councils with the ſame fidelity and affection " that you have ever ſhewn to me, and that " in return you ſhall receive from me all the " acknowledgments of a good maſter who " ſincerely loves you, as the conſequences " ſhall plainly ſhew," &c. &c.

" HENRY."

Thuanus, ſome time after, wrote thus to his friend Caſaubon:

" Sir,

" I have received yours of the 20th inſtant. " I cannot ſufficiently thank you for the in- " tereſt and affection you take in every thing " that concerns me. If this diſappointment " regarded only myſelf, and did not extend

" to

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" to the public, I ſhould not have been ſo
" much diſpleaſed as I am. You will confeſs
" that I am a ſtranger to ambition and avarice,
" and more fond of leiſure than of the trouble
" that ſo important a ſituation brings with it,
" added to the reaſons ſo elegantly given in
" your laſt letter, which I own in this public
" diſtreſs have comforted me much more than
" all the ſmoke and labial offers (as we call
" them) of our courtiers. I am not a man
" to be ſatisfied with idle hopes: if they will
" permit me to retire, and to live privately in
" the country without inſult, they cannot
" afford me a reward ſo ſatisfactory to myſelf.
" In ſhort, I am determined to follow him
" who conducts the affairs of men, and go-
" verns the univerſe by ways inſcrutable by
" us. I am at preſent at my country-houſe,
" preparing for myſelf an honourable leiſure,
" with every contentment, except that I have
" not your learned and agreeable converſa-
" tion; for which reaſon I wiſh you to make
" your letters as long as you can.

" I wait patiently for what his Serene Ma-
" jeſty the King of England * ſhall think fit to
" ſend me; and according to your advice

* James the Firſt.

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"shall do every thing that may give satis-
"faction to that monarch.

"I beg Our Lord to give you his grace and
"health, and remain

"Your most affectionate servant and friend,

acct? of P. IAG T. was in 1612 thirty years dead.

"*Villebon, May* 7, 1612. DU THOU."

Soon after the death of the illustrious Thuanus, Grotius wrote the following letter to his son, who was afterwards executed at Lyons by the artifices of the sanguinary Richelieu;

"NOBLE SIR,

This Letter is dated 1635 - at least 23 years after the death which the writer laments as recent. Hen: IV. was killed in 1610. !!

"I am, perhaps, rather late in paying the
"proper tribute to a mourning friend. I will
"not give business as an excuse, for you have
"always behaved to me in such a manner,
"that whatever business would have been de-
"ferred, ought to have been deferred on your
"account. I will give you a better reason;
"many of your friends have wished me to
"remind you, that you indulge your grief
"too much. I, who have known you from
"a child imbued with every precept of hu-
"man and divine wisdom, was well assured
"that you required no advice, but only re-

"quired

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" quired time to be afforded you to put in
" practice thoſe rules of conduct with which
" you were ſo well acquainted, namely, that we
" ſhould all ſubmit with the greateſt patience
" to that law of our nature ordained by the
" will of him who governs every thing by his
" wiſe and ſupreme will, that nothing here
" below is given us in perpetuity *, but merely
" for our tranſitory uſe; and that beſides what
" has been ſaid wiſely by the ancient philoſo-
" phers reſpecting the immortality of the ſoul,
" we have the promiſes of the goſpel witneſſed
" by the death and the reſurrection of him
" who promulgated it, and of which being ſo
" well aſſured, we ought not to envy our friends
" a happier ſtate, from any conſideration of
" our own happineſs and emolument. Theſe
" things, indeed, De Thou ought to tell to
" other perſons, no one to him; therefore,
" ſince a ſufficient time has now elapſed, for
" you have repaſſed in your mind what has

* Democritus not being able to conſole Darius, King of Perſia, for the loſs of one of his wives, promiſed to reſtore her to life if he would find him three perſons in the whole extent of his dominions who had never ſuffered affliction. The length of time that the ſearch took up alleviated the ſorrow of the monarch, proved how impoſſible it was to ſucceed in it, and convinced Darius how unreaſonable it was to grieve for that which is the common fate of mankind.

" often

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" often paſſed there before, I do not exhort
" you to expel from your mind that grief,
" of uſe to no one, troubleſome to him who
" has it, and particularly diſpleaſing to thoſe
" who occaſion it, if they are conſcious of it;
" but I rather chuſe to congratulate you, as
" having at preſent completely got rid of it.
" Should, however, ſome melancholy recollec-
" tions remain, I will tell you what has come
" into my mind on a ſimilar occaſion, that
" many relations ſtill ſurvive, and many friends
" not leſs dear to us than relations; and that
" it is an affront to them, not to be more
" happy in poſſeſſing them, than unhappy in
" loſing the others. Fortune has not acted ill
" by them, from whom it ſevers only the
" ſmaller part of themſelves. And beſides,
" many wiſe men have thought it right to give
" thanks to God the deliverer, when he has
" thought fit to put their friends by out of the
" reach of human calamities, as the Greek
" proverb atteſts,

That man dies young who by the Gods is favoured.

" If this truth ever required any con-
" firmation, it cannot moſt aſſuredly want
" it in theſe times. Other ages have beheld
" certain perſons baniſhed, but not a whole
" people

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" people driven out of their country. They
" have beheld the moſt fertile lands become
" not only barren, but reduced to the ſtate
" of the deſarts of Arabia. They have ſeen
" wars, but not wars carried on in the midſt
" of other wars, by the rapacity and cruelty of
" the ſoldiers. In theſe evils either actually
" ſuffered, or about to be ſuffered, there is no
" ſafety but in death. He that is taken away
" from this whirlwind of calamities can only
" be ſaid to have eſcaped.

" From ſome letters of your friends, Noble
" Sir, I perceive with pleaſure that you have
" found out the only manly comfort of diſtreſs
" in buſineſs. You have, indeed, an ample
" field for the exerciſe of your talents. You
" are with the moſt illuſtrious commanders,
" and with immenſe armies who make war at
" a great diſtance from the capital, and render
" the Rhine, the ancient limit of Gaul, ac-
" quainted with the arms of the nation ſo
" long unknown to that river. To make ſo
" many armed perſons have a due reverence
" for law and for juſtice, and to render a large
" camp * a civilized ſtate, is a taſk worthy
" of your talents. The juriſdiction of the

* He was Intendant of the French army.

" camp,

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" camp, which, according to Tacitus, does " not require the ingenuity of a court of " juſtice, requires, as he ſaid of his father- " in-law, natural good ſenſe. How noble " then muſt it be, where pillage not only " goes unpuniſhed but is even held in eſti- " mation, to give an example of moderation " and abſtinence. To feel conſcious of ſuch " virtues is the great ſhield of peace of mind " invulnerable by any darts of adverſity. All " your friends, Noble Sir, have the greateſt " reaſons to expect ſuch virtues from you; " and join in one wiſh, that you may con- " tinue to be always like yourſelf, like your " illuſtrious father and grandfather.

" *Paris, Auguſt* 16, 1635."

HENRY THE SECOND,

KING OF FRANCE,

was killed in a tournament. In ſpite of every intreaty, and after having behaved with great proweſs, he ſaid he would break one more lance for the honour of the ladies, and that lance was fatal to him.

He

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He expoſed his life very much in all the engagements at which he was preſent, and was told by the Conſtable Montmorency, "Ah, Sire, if you continue to behave in this "manner, we muſt think ourſelves as ſure of "a king as of a bird upon a branch; and we "muſt build a forge to make freſh ones every "day if our other kings act as you do."

The public criers announced his death to the people of Paris in theſe honourable terms: "Henry the Second is dead; in his life-time "a benevolent prince, the love of every rank "of his ſubjects, full of kindneſs, liberal, the "help of the diſtreſſed. Pray for his ſoul!

DIANA DE POITIERS

was miſtreſs to Henry the Second of France*, who became enamoured of her when

* According to Paſquier, Henry's love for Diana was occaſioned by magic, and particularly by an enchanted ring with which ſhe preſented him. Another French writer gives a much better reaſon for it; he ſays, "Diana (arrived "at that time of life in which a woman from experience "underſtands perfectly well the weakneſſes of men and the "art

when she was forty years of age, and he only seventeen.

Henry offered to declare the children he had by her legitimate. "I was," said Diana, "of "a birth dignified enough to have been your "wife; I have been your mistress because I "loved you. I can never suffer myself to be de- "clared your concubine by a public decree."

Henry took for his device in honour of his mistress a crescent, the emblem of the goddess Diana, thus inscribed: *Donec totum expleat orbem.*

She is thus described by a contemporary writer: "Diana de Poitiers has fine black "hair in ringlets, a very white skin, fine teeth, "beautiful hands and arms, and legs exqui- "sitely shaped. She was never once known "to have been ill in all her life. In the "greatest cold she always washes her face "with spring water, and never makes use of

"art of turning them to account) knew how to keep in "her chains a prince who was inclined to love rather from "idleness than from passion, and more capable of tender "than of violent affections." By these artifices Cleopatra and Madame de Maintenon gained their ascendancy over the princes they governed.

"pomatum

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" pomatum of any kind. She rises every " morning at six o'clock, and gallops two or " three leagues on horseback, and then lies " down upon her bed and reads till noon, " when she gets up to go to dinner."

L'HOPITAL,

CHANCELLOR OF FRANCE.

THIS great magistrate in his countenance resembled the medals we have of Aristotle. He was no less distinguished for his courage than for his knowledge, and completely filled in his character the idea of his motto,

Impavidum ferient ruinæ.

He opposed the establishment of the Inquisition in France in contradiction to the Duke and the Cardinal of Guise. He represented in full parliament, that the power of sovereigns should not extend to the consciences of their subjects, and that a man, who obeys the laws, and who fulfils all the duties that he owes to his superiors and to his equals, owes nothing more to government, and is accountable to God alone for the secret motions and thoughts which arise in his mind.

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On this occaſion the legate of the Pope ventured to charge him with ignorance of the nature of his office. "At leaſt, Sir," replied he, "I have endeavoured to learn it; while "you, who are in poſſeſſion of many biſhop-"rics, have never taken the leaſt pains to in-"ſtruct yourſelf in your epiſcopal duties."

While he was in council no violent meaſures were taken againſt the Proteſtants. The Conſtable of Montmorenci accuſed him of this indifference, and told him, that it did not belong to a man of his profeſſion to interfere in military matters. "Sir, Sir," ſaid this dignified Chancellor, "we magiſtrates have "indeed ſomething better to do than to lead "armies; but ſtill we know when and how "they are to be made uſe of for the good of "the ſtate."

L'Hôpital retired to his country-houſe in 1578. Finding that he could not effectually ſerve his deluded and fanatical country, he reſigned the ſeals; giving as a reaſon, that the affairs of his country were too corrupt for an honeſt man to have any thing to do with them.

When

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When news was brought to him at his country ſeat of the maſſacre of St. Bartholomew, he burſt into tears, and exclaimed, *Excidit illa dies! &c.*

His friends wiſhed to put him upon his guard againſt what might happen to him after that horrid tranſaction. He replied, "Never "heed me; it will be as it pleaſes God, and "when my laſt hour ſhall be come."

When he was told that his name had been once put down in the proſcription againſt the Proteſtants, and had afterwards been taken off, he replied coolly, without altering his countenance, "Indeed I did not know be- "fore that I had either deſerved death or a "pardon."

CHARLES IX.

KING OF FRANCE.

"I CONCLUDE the marriage of my ſiſter "with the King of Navarre," ſaid Charles one day to the Legate of the Pope, "for no "other reaſon but to revenge myſelf of my "enemies, and to chaſtiſe thoſe great rebels."

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This monarch, anxious to ſhed the blood of his ſubjects, was deſirous to preſent the Legate with a ring, as a pledge of the ſincerity of his intentions. This the legate refuſed to take, aſſuring him, that the word of ſo great a monarch was ſufficient; but after the maſſacre of St. Bartholomew the King ſent it to him with a ſuitable inſcription.

When the news of the maſſacre was brought to Rome, Cardinal Alexandrini exclaimed to the Pope, "God be praiſed, the King of "France has kept his promiſe!" A medal was ſtruck on the occaſion at Rome with this inſcription:

Pontifex Maximus Coligni necem probat.

On the accurſed day of St. Bartholomew, this Prince threatened the King of Navarre with immediate death if he did not directly declare himſelf to be a Proteſtant. On another occaſion he behaved with more good humour. During the maſs previous to the ceremony of marriage between the King of Navarre and Princeſs Marguerite, Henry walked in the choir of Notre Dame at Paris. Charles came out to him, took off his velvet hat, very richly decorated with diamonds, and

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and threw it into the choir. "Now, brother," ſaid he, "you ſhall hear maſs, though it "were but to get your hat again." The only two Proteſtants he wiſhed to ſave from the maſſacre at Paris were his niece and his ſurgeon, the celebrated Ambroſe Paré. "I cannot," ſaid he, "conſent to take away the "life of a perſon who can ſave that of ſo many "others."

A few days before he died he ſaid to Paré, "I do not know what ails me, but within "theſe three days I find both my body and "my mind in the ſame ſtate of agitation as if "I had a fever. Every inſtant, whether I am "awake or aſleep, I ſee human bodies flit be-"fore my eyes, covered with wounds and with "blood. I wiſh that in the maſſacre of Paris "I had ſpared the innocent and the young."

THE DUKE OF GUISE

was about to retire to his principality ſome time before he was aſſaſſinated; but d'Eſpenac, Archbiſhop of Lyons, prevented him, by obſerving to him on the occaſion, "*Qui quitte la "partie, la perd.*"

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The tyrannic diſpoſition of this Prince was early noticed by the beautiful and acute Margaret de Valois. Her father, when ſhe was very young, aſking her one day in joke which of her two playfellows, the Duke of Montmorenci or the Duke of Guiſe, ſhe ſhould prefer for a huſband, "Oh!" exclaimed the princeſs, "I cannot bear the Duke of Guiſe, he is ſo "ill humoured, and is always ſtriving to be "the maſter every where."

CATHERINE DE MEDICIS.

FATHER Hilari de Corte in his Eloge on this Princeſs ſays,

"During the peace Queen Catherine cauſed "learning and the mechanical arts, architecture, painting, and ſculpture, to flouriſh. "But ſhe cannot be ſufficiently praiſed for "having, after the example of the illuſtrious "princes of her houſe (which ſerved as a "refuge to the Muſes of Greece, driven away "and baniſhed from Conſtantinople and "the Eaſt by the barbarity of the Turks), "favoured men of learning and ſcience, and "for having with a royal expence (worthy of "the

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" the daughter-in-law of Francis the First,
" the father and the reviver of learning) ſent
" to Greece and all the Eaſt for the moſt rare
" manuſcripts in all languages, beſides thoſe
" of the Medicean library which ſhe cauſed to
" be brought from Florence, which now ſerve
" as an ornament to the Royal Library of the
" Kings of France:" and Ronſard the poet ſays;

Cette Reine d'honneur des Medicis iſſue
Ainçois que Calliopé a ſon ventre a conçue.
Pour ne dégénerer de ſes premiers ayeux
Trigeux a fait chercher les livres les plus vieux.
Hébriux, Grecs et Latins traduits, et a traduire,
Et par noble deſpenſe elle en a fait reluire
Le haut palais de Louvre, afin que ſans danger
Le François fût vaincueur du ſçavoir eſtranger.

This execrable woman appeared to take pains to deprave the minds of her children from their earlieſt youth. She trained them up to ſee fights between wild beaſts, as lions and tigers, and took them herſelf to attend the executions of diſtinguiſhed criminals. Though an unbeliever in religion, ſhe was much addicted to aſtrology; and the column that was placed in the gardens of the Hotel de Soiſſons demonſtrated her belief in that dangerous ſuperſtition. Being once particularly anxious to ſucceed in ſome undertaking, ſhe

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hired a man to walk on foot to Jeruſalem, to pray in the Church of the Holy Sepulchre for the ſucceſs of it; and, to render that ſucceſs more certain, at every third ſtep he took he made one backwards.

SALIGNAC DE LA MOTTE FENELON

was ambaſſador in England during the reign of Queen Elizabeth, by whom he was much conſidered. A few days after the maſſacre of St. Bartholomew, he was ordered by his ſovereign Charles the Ninth, and his deteſtable mother, to explain to the Queen the reaſons they had for permitting that horrid tranſaction. "I ſhould," ſaid he, "Sire, make "myſelf an accomplice in that terrible buſineſs were I to attempt to palliate it. Your "Majeſty had better addreſs yourſelf to thoſe "perſons who adviſed it." His ſovereign expreſſing his diſpleaſure at this anſwer, "A "king," ſaid he, "may cruſh a gentleman "by his power, but he can never take away "his honour from him." From this high-minded nobleman Fenelon, the excellent Archbiſhop of Cambray, was deſcended.

HENRY

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HENRY THE THIRD,

KING OF FRANCE,

on being one day very rudely insulted by the mob at Paris, said to one of his attendants, "I wish I had attended to the words which "Janchin said to me on my quitting the king-"dom of Poland. You were present, you "remember, when that faithful subject, hav-"ing followed me a great way on foot to "engage me to return to Warsaw, said to me "at parting, 'Ah, Sire! if to be a king is "to possess the affections of your subjects, "where can you be so true and so absolute a "monarch as in Poland?"

Many prodigies, according to the historians of the times, announced the approaching fate of Henry. At his coronation, when he put on the crown of Charlemagne, he cried out that it hurt his head, from which it was twice very near falling. The Te Deum was forgotten in the course of the service; and the next day the mass on the occasion of his nuptials with Louisa de Vaudemont did not begin till six o'clock * in the evening. The disaffected

* The enemies of this Prince said, "that he had wasted "the whole day in adjusting the dress and the jewels of "himself

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affected ſpread amongſt the people the account of theſe three circumſtances, and made them prognoſticate as many different calamities. "The maſs," ſaid they, "celebrated at an "irregular hour, indicates that there will be "no regular order in the Prince's conduct "and actions; the Te Deum, that neceſſary "part of the coronation ſervice, forgotten, "and the crown that was very near falling "twice from his head, preſage that a great "part of the nation ſhall become diſcontented "with Henry, revolt againſt him, and not re-"cognize him as their ſovereign."

"Henry," ſays L'Etoile, "would have been "an excellent ſovereign had he lived in a "better age."

Henry inſtituted the Order of the Holy Ghoſt in France, to ſupply the place of that of St. Michael, which had been long degraded by the admiſſion of improper perſons into it.

This Prince had a very grand idea of commemorating to poſterity the foundation of this

"himſelf and of his queen." Maſs is not ſaid, unleſs by particular diſpenſation from the Pope, after twelve o'clock at noon.

order.

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order. He propoſed to erect for himſelf as its founder a magnificent mauſoleum in the Bois de Boulogne, near Paris, with ſeveral avenues of cypreſs-trees * leading to it, in which were to be placed the tombs of thoſe perſons whom he had firſt decorated with it.

The aſſaſſination of Henry was ſuppoſed to have been encouraged by the Ducheſs of Montpenſier, ſiſter to the Duke of Guiſe. On the evening of the day that Paris ſurrendered to Henry the Fourth, that Prince was playing at cards with the Ducheſs; one of his ſuite appeared much agitated whilſt they were thus

* This reminds one of a paſſage in the excellent account of the late 'Embaſſy to China,' written by Sir George Staunton, Bart. "Within the woods, on the brow of the "hills, and in the vallies, were ſeveral thouſand tombs, ge- "nerally built in the form of ſmall houſes, about ſix or "eight feet high, moſtly blue, and painted with white "pillars, and ranged in the form of a pigmy ſtreet. The "tombs of perſons of high rank were ſituated apart, on the "ſlope of hills, on terraces of a ſemicircular form, and "ſupported by breaſt walls of ſir, and doors of black "marble, inſcribed with the names, qualities, and virtues of "the deceaſed at length, and oftentimes obeliſks were "erected upon the terraces. Thoſe monuments of de- "parted greatneſs are ſurrounded by trees, ſuch as different "ſpecies of cypreſs, whoſe deep and melancholy hue ſeems "to have pointed them out every where as well ſuited for "ſcenes of woe."

amuſing

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amuſing themſelves. Henry deſired to know what occaſioned this agitation. "I thought, "Sire," ſaid he, "that I ſaw the bleeding "ghoſt of Henry the Third glancing his "eyes indignantly upon you." The Prince looked down in confuſion, and the cards fell from the hands of the Ducheſs.

The Ducheſs had indeed promiſed to cut off Henry the Third's hair and to make a monk of him, and had affected to buy a pair of ſciſſars for that purpoſe. In general, from diſreſpect to the perſon of the ſovereign to his deſtruction, the tranſition has been but too common.

HENRY THE FOURTH.

THIS prince has been accuſed of not paying that attention to learning to which it is ever entitled from princes who wiſh to poliſh the minds and to enlarge the underſtandings of their ſubjects. He was not himſelf perhaps a prince of much learning, yet he appears to have treated the profeſſors of the Greek and Latin languages in the Univerſity of Paris with great reſpect. For on his coming to the throne of France, after the civil wars which had deſolated that country had abſorbed the

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penſions that had been ſettled upon them, the Profeſſors waited upon him to acquaint him with the miſerable ſtate to which they were reduced, and to deſire his protection. He told them, "That he had rather diminiſh his "expences, and have fewer diſhes at his table, "than they ſhould continue unpaid. You "ſhall have ample ſatisfaction; M. de Sully "ſhall pay you *."

When he ſigned the celebrated Edict of Nantz he ſaid, "Thoſe that follow their con-"ſcience are of my religion. I am of the "religion of all thoſe who are honeſt men."

He recommended his judges to pay no regard to his private directions: "They are "granted," ſaid he, "only to importunity "and to ſurprize."

"The firſt law of the ſovereign is to obſerve "them all," ſaid he; "he has two ſovereigns, "God and the law."

* The next day they waited upon Sully, who received them with great politeneſs, and ſaid, "Thoſe perſons "with whom you had to do before me have given you "paper, parchment, and wax; the king has given you his "word, and I will give you money."

"I am

"I am aſhamed," ſaid he one day, "to be "ſo often guilty of gallantries with my grey "beard; but let my ſubjects excuſe them for "the love I bear to them."

When he ſent Sully as ambaſſador to England he told him, "*Demitte ſapientem, et nihil* "*dicis.*"

The Spaniſh ambaſſador one day entered the room in which Henry the Fourth was walking upon all fours with his infant ſon upon his back. The King ſtopped, and looking earneſtly at the ambaſſador, ſaid to him, "Pray, Sir, have you any children?"—"Yes, "Sire, ſeveral."—"Well, then, I ſhall not "leave off; I ſhall complete my round."

He was fond of farming, as well as of thoſe who exerciſed that honourable employment. He made the Spaniſh ambaſſador taſte one day ſome wine which was made from his own vineyard: "I aſſure you," ſaid he to him, "I have a vineyard, ſome fields, and ſome "cows of my own; and I know ſo much of "farming, that I believe I could get a com-"fortable living by it."

He

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He thus concludes one of his letters to the Ducheſs of Beaufort:

"To-day I have had a very curious adven-
"ture at coming out of church: an old wo-
"man, upwards of eighty, came up to me,
"took me by the hand, and kiſſed me. I
"aſſure you I was not the laſt to laugh at it."

He gave the confiſcation of the Duc de Biron's eſtate to his brother; and when he was aſked why he did ſo, "The dreadful example
"I have been obliged to make of his brother
"will make him take warning, and my be-
"haviour to himſelf will attach him to my
"ſervice."

He was once requeſted to puniſh a perſon who had written a libel upon him. "I can-
"not," ſaid he, "in conſcience do any harm
"to a man who tells truth."

He had not the ſame indulgence for thoſe who had offended others. Being one day at maſs on the Feſtival of Epiphany, called in the ancient Religious Calendar of France *Le Jour de Rois*, as he was approaching the altar to receive the ſacrament, a nobleman fell at his feet to requeſt the pardon of one of his rela-

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tions who had ſtruck a magiſtrate. "Get up, "Sir, I beg, and ceaſe to importune me," replied Henry, with a very ſtern look; "I "am aſtoniſhed how you can dare to make "this requeſt to me at a time when you ſee I "am preparing to proteſt before God that I "will ever do juſtice, and to entreat his "pardon for not having always done it."

"Brave men," ſaid this Prince, "are the "laſt to adviſe war, and the firſt to go into the "field when it has been adviſed." He anſwered thoſe perſons who wiſhed him to break off the negociation began at Vervins, "that it "was a thing againſt nature, and barbarous, to "make war for the love of war; and that a "prince ſhould never refuſe any peace unleſs "it was extremely diſadvantageous indeed to "his country. There would," added he, "be fewer wars in the world than there are "at preſent, if every ſovereign would take the "trouble to viſit his military hoſpitals the day "after a battle."

HENRY,

COMTE D'HARCOURT.

THIS illuſtrious Frenchman pretended to the place of Grand Ecuyer of France in right of

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of birth, he did not, however, obtain it till after many years of honourable and diſtinguiſhed military ſervice. He acquired the name of Cadet le Perle, becauſe he was of the younger branch of the houſe of Lorraine, and wore a pearl in his ear, as may be ſeen in the fine portrait of him engraved by Maſſon.

With an army of eight thouſand men he attacked that of the Spaniards, conſiſting of twenty thouſand, at Quiers in Piedmont, and defeated them. The Spaniſh general Leganies, having ſent him a trumpet for the exchange of priſoners, ſent him likewiſe word, "That if he were King of France he would "order his head to be cut off for having en"gaged an army ſo much ſuperior to his own "in numbers."—"And I," replied the Count, "were I King of Spain, would order M. de "Leganies's head to be cut off for not having "beaten an army ſo much weaker than his "own." In 1640 the Count took Coni and beſieged Turin, and was himſelf at the ſame time beſieged in his camp by the Spaniards, whoſe general wrote word to Prince Henry of Savoy, "That the ladies of Turin ſhould hire "windows to ſee Cadet le Perle paſs by them "as a priſoner." Harcourt, however, ſoon took Turin and defeated the Spaniſh troops. This

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occaſioned John de Wert, one of the celebrated generals of his time, to ſay, "I had "rather be General Harcourt than the Em-"peror."

GIVRI.

THE Legate endeavoured to ſeduce Givri from his fidelity to Henry the Fourth, and aſſured him of a pardon from the Pope for all he had done againſt the perſons of his party in France. Givri, who was a man of ſome humour, knelt down before the Legate, and with an affected air of contrition entreated forgiveneſs for the offence he had given to his Holineſs. This the Legate with the uſual ſolemnities afforded him. When he had done this, Givri ſaid to him very ſeriouſly, "I muſt "requeſt your Eminence to give me likewiſe "abſolution for the future; for I am reſolved "to do more miſchief to the enemies of the "king my maſter than I have done before." The Legate, outrageous to be ſo trifled with, revoked the pardon he had granted to Givri, who told him, "That he was very welcome "to take it back again, and that he ſhould "continue to be faithful to his prince."

DUMOULIN.

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DUMOULIN.

THE daughter of Comte Crequi, aged twelve years, was granted in marriage to the Marquis de Roſni, ſon of the Duke de Sulli. This celebrated Proteſtant miniſter, on ſeeing the young lady approach him at the altar, exclaimed to the father, "Pray, Sir, do you "bring me this child to be chriſtened?"

This great divine was called the Proteſtant Pope. He came over to England in 1615 to effect a reunion of the Proteſtant churches, and had equal ſucceſs with all thoſe who attempt to make mankind agree in matters of opinion, to ſettle which no regular teſt can be afforded.

ADMIRAL DE COLIGNY.

WHEN the ſoldiers, headed by the Duke of Guiſe, had killed Coligny, the Duke, wiping off the blood from the Admiral's face to know whether he had not been miſtaken, exclaimed, "We have begun well, let us go on as "well."

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Soon after the aſſaſſination of this great and good man * a paper was ſtuck up at Paris, inſcribed, "*Paſſio Domini noſtri Colignæi, ſecundum Sanctum Bartholomæum.*"

Coligny adviſed Charles the Ninth to go to war with Philip of Spain, not only from revenge of the miſchiefs he had occaſioned to the Proteſtant party; but he thought that a foreign war was the only way to put an end to the civil war that was raging in France.

DOMINIQUE DE VIC

was Governor of Amiens and of Calais, and Vice Admiral of France under Henry the Third. Having had the calf of his leg carried off by a cannon-ball in 1586, and not being able to get afterwards on horſeback, he retired to his country ſeat in Guienne, where he lived three years. Finding, however, on the death

* The Admiral is ſuppoſed to have been the only one of all the leaders of the two parties who was in earneſt reſpecting his religion. All the reſt made uſe of religion as an engine of politics and of ſedition; and inflamed the paſſions of others in this world by thoſe motives which in ſtrictneſs have a reference only to the next.

of

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of Henry the Third, what occaſion his ſucceſſor had for all the perſons that were attached to him, he had his leg taken off, turned ſome of his eſtates into money, and rendered Henry the Fourth very ſignal ſervices at the battle of Ivry and in other places. Two days after the aſſaſſination of that excellent prince, paſſing through the Rue de la Ferroniere, where that atrocious action was committed, he was ſo ſtruck with horror, that he fell down in a fit and died the day afterwards.

COLOMBIER.

At the ſiege of St. Lo in 1574, Colombier, who commanded in that garriſon, could never be prevailed upon to ſurrender it. He mounted the breach accompanied by his two ſons, one a boy of ten, the other of twelve years of age. "My companions," ſaid he to his ſoldiers, "in conjunction with your lives "and my own I make a ſacrifice to God of "what I hold moſt dear in this world, the "lives of my two children. I would much "rather that their blood, pure and without "ſpot, ſhould here be mixed with my own, "than that they ſhould be left in the power of

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" tyrants (the Leaguers) who would force our " conſciences and conſtrain our faith." He was ſoon after killed by a cannon-ball, his children remaining unhurt.

CIEUTAT.

MARGARET DE VALOIS occaſionally made war againſt her brother Henry the Third and the King of Navarre her huſband, in the time of the League. She had encamped her little army before Villeneuve, near Agen, and ordered thirty or forty of her ſoldiers to take Cieutat directly under the walls of the town, and put him to death, if his ſon, who commanded in that place, did not open the gates to her. The father, hearing this cruel alternative offered to his ſon, exclaimed loudly, " Think on the faith and on the duty which " as a Frenchman you owe your ſovereign; " if I were capable of adviſing you to give up " the place you are entruſted to keep, I " ſhould be no longer your father, but a " traitor and a coward; an enemy of your " honour and of our king." The guards, on hearing this, were ready to perform the cruel orders which they had received, when young

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young Cieutat waved his hand to them; the gate was opened; he ruſhed out with three or four perſons, and pretended to parly with the ſoldiers; then, drawing his ſword with great fury, he ruſhed upon thoſe who were holding their naked ſwords over his father's head, and being ſoon ſeconded by his own garriſon, he put them to flight, and returned into the town bringing his father along with him.

MARSHAL D'ORNANO.

HENRY THE THIRD had forbidden the Duke of Guiſe to come to Paris. He came, however, in ſpite of that prohibition, and was received by the mob of that capital with great acclamations of joy; and the cry of "*Vive Guiſe!*" reſounded from every quarter. D'Ornano, when this happened, was in the palace with Henry, who was much alarmed, and aſked the Marſhal what he would do were he in his place. "Do, Sire!" ſaid he; "If "you will but give me your orders, and rely "entirely upon me, I will anſwer with my "head to your majeſty to lay that of the "rebel Duke of Guiſe at your feet, and no "one ſhall make the leaſt ſtir. The mob

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" threaten when you appear to be afraid of " them, and tremble when you brave them."

The Marſhal died at Paris in 1610, having the reputation not only of being an excellent general, but alſo that of having been a conſtant friend to truth, and of having continually ſpoken it to the different Kings of France whom he ſerved, without the leaſt reſpect to their miniſters, their ſervants, or their miſtreſſes.

" Eight days before he died," ſays L'Etoile, " being reſolved to be cut for the ſtone, and " having his imagination prepoſſeſſed with the " idea that he ſhould not recover from the " operation (of which in fact he did not re- " cover), he went to take his leave of his ſove- " reign Henry the Fourth. It was obſerved, " that during the courſe of their converſation " the tears trickled down the cheeks of " the Prince, and when they ſeparated his " heart was ſo full that he could not utter a " word: but that Prince," ſays the hiſto- rian, " was Henry the Fourth."

M. DE

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M. DE LANSAC,

having one day, to anſwer a particular purpoſe of Catherine de Medicis, harangued the parliament in favour of the council of Trent, to which he had been ſent as ambaſſador from the court of France, added, "The order, the "diſquiſition, the wiſdom, the general con- "currence of opinion in that Council, were "ſo admirable, that no one could poſſibly "entertain the leaſt doubt of their being "inſpired by the Holy Ghoſt." D'Eſpaſſes, the Attorney General, roſe immediately after he had finiſhed his ſpeech, and aſked him if he had always been of the ſame opinion reſpecting the Council. "Moſt aſſuredly, Sir," anſwered he. "If you pleaſe then," replied the Attorney General, "I will read you a part of "one of your diſpatches to the court of France, "in which you ſay, '*Que les couriers appertoient* "*toutes les ſemaines le St. Eſprit dans leur va-* "*liſes*."

Lanſac was ſo ſtruck with this humiliating reply, that he retired immediately out of the Hall of Audience and fell ſick. He died ſoon after, having this ſpeech continually in his mouth, "It has been the wiſh of my whole life "that

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" that mankind ſhould ſpeak of me; now, " alas! I have only to wiſh that they would " forget me."

MADAME DE GUERCHEVILLE.

HENRY the Fourth was very much in love with this beautiful and excellent woman. She declined his addreſſes; and yet ſo much power has virtue upon minds that are not totally abandoned to vice, that he made her firſt lady of the bed-chamber to his new queen, obſerving to her, that if he knew a woman of more honour than herſelf in all his kingdom, he ſhould have given her the preference. Henry one day, hunting on purpoſe in the neighbourhood of her château, ſent her word, that he would ſup and take a bed at her houſe. She replied, that ſhe ſhould take all poſſible care that his majeſty was received as he ought to be. The king, pleaſed with this anſwer, comes to Roche-Guion in the evening, and finds Madame de Guercheville beautiful as an angel, and very elegantly dreſt, in waiting for him at the foot of the great ſtair-caſe, and ſurrounded by all her ſervants. She takes a candle from one of them, and conducts the King

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King to the beſt room in her houſe, when, after having made him a moſt reſpectful courteſy, ſhe retires, as the king ſuppoſes, to give the neceſſary orders. Soon afterwards ſupper is ſerved; the lady does not make her appearance at it. Henry ſends after her, and is told that ſhe had juſt entered her coach, and was gone out. On hearing this, the King immediately ſends after her to know the reaſon why ſhe has quitted her houſe. She replies by the meſſenger, "A King ſhould always be the "maſter wherever he is; with reſpect to my-"ſelf, I always wiſh to be free wherever I am." Henry riſes early the next morning, and retires to Paris vexed, yet pleaſed, at his diſappointment.

JEAN D'ANGENNES,

SEIGNEUR DE POIGNI,

was employed by Henry the Fourth of France with great ſucceſs in Italy and in Germany. "I know no one, (ſaid his ſovereign) "who ſees more clearly, both in negociations "and in a field of battle, than M. de Poigni." He was a lover of literature, and had made an exquiſite collection of books in his château. Theſe

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Theſe M. de Mercœur cauſed to be burnt when he attacked the houſe *comme Chrêtien*, as "a "good chriſtian ſhould do," as he ſaid. Soon afterwards, M. de Poigni took his revenge on the duke, by publiſhing a little volume entitled, "The Exerciſes of a good Chriſtian," by M. de Mercœur; in which were delineated his ingratitude to his Sovereign and brother-in-law Henry the Third; his aſſaſſination of the Comte de la Fontaine and others; and his various acts of cruelty to the priſoners of war, the Huguenots, that fell into his hands.

M. DE PUYSIEUX.

WHEN the order to quit Paris in twenty-four hours was notified to M. Brulart, Chancellor of France, and his ſon M. de Puyſieux, Secretary of State, the firſt, though upwards of eighty years old, was much affected at it. The Marquis merely ſaid, I will ſet out as ſoon as I have dined, and have made up my little pacquotille. Soon afterwards he wrote to the Ducheſs of Chevreuſe, from his retreat in the country, in theſe terms: "Why ſhould I diſ-"guiſe to you the true ſtate of my mind? I "aſſure you, that I have never in the courſe of "my

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" my life been ſo happy as ſince I came
" here. I have been, as you well know,
" Miniſter; but without being particularly
" anxious to continue ſo. I have always
" thought that a miniſter who is much at-
" tached to his ſituation muſt often paſs
" many wretched nights from the fear of
" being diſpoſſeſſed of it. He knows but too
" well that envy purſues him; that thoſe per-
" ſons who hate him affect to careſs him; that
" lies and flattery continually beſiege him; and
" that intrigues and cabals are perpetually
" forming againſt him. In my preſent ſitu-
" ation, I build, I plant, I cultivate waſte lands.
" I diffuſe comfort over more than five hun-
" dred poor families; and they have reaſon to
" bleſs my coming amongſt them. The No-
" bleſſe in my neighbourhood eſteem me, and
" I am not obliged to have at my table any
" perſons but thoſe whom I know to be my
" friends."

LAVAL,

MARQUIS DE SABLE,

uſed to ſay, that the religion of Calvin was by no means well calculated for perſons of quality, nor even for the lower order of people in

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France; for that it was too grave, and had not pomp enough for them.

On seeing Mangot pass by, who was afterwards made Keeper of the Seals of France, he said, "That man has a very small capacity, "a great deal of impudence, and no feeling. "He *must* make his way at Court."

MATIGNON,

COMTE DE TORIGNY.

The Duke of Mayerne had written to the Count, to engage him on the side of the League against Henry the Third of France. He made this laconic and spirited reply:

"I thought I had been the only person in "France who had borne the name of Torigny. "Your letter is, perhaps, addressed to some "other person of that name, and you were "in hopes to have induced him to have sa- "crificed his honour to the very splendid "offers you made to him. I cannot, indeed, "for an instant suppose that you presumed "to address them to me."

GOYON

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GOYON DE TORIGNY,

while he was commanding his victorious troops at Saunier, was attacked with a dangerous diſeaſe. He could not, however, be diſſuaded from attending the military hoſpitals as uſual. "Too many ſoldiers have died," ſaid he, "within theſe few days, not to occaſion my having a belief that ſufficient care "has not been taken of them. How can I "then forſake thoſe who have never forſaken "me in an engagement, and who have ever "been the companions of my trials, and of "my glory? He died ſoon afterwards."

CLAUDE DE L'ESPINE.

In noble and generous minds a breach of friendſhip induces no breach of confidence *. L'Eſpine and an old friend of his, from whom he had the misfortune to be eſtranged for a time, were competitors for the ſame place.

* *Commiſſumque teges, et vino tortus et irâ.*
Nor let or wine or paſſion wreſt,
The intruſted ſecret from your breaſt,
Says that gentlemanlike writer, HORACE.

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He thus addreſſed him on the occaſion: "Sir, "you are ſoliciting a certain great ſituation as "well as myſelf. I am well informed that "yeſterday, in an audience that you had with "his majeſty, you endeavoured to render me "ſuſpected by him. Should I put into his "hands the incloſed letters and papers of "yours, you would be moſt completely out "of his favour, and I ſhould get rid of a baſe "and inſidious enemy. I return them all to "you. When you wrote me theſe letters, "and when you ſent me theſe papers, we were "friends. I ought not then to make an im-"proper uſe of that confidence with which "your friendſhip for me at that time inſpired "you."

CHIVERNI,

CHANCELLOR OF FRANCE.

HENRY the Fourth had promiſed the government of Provence to the Duke of Guiſe. Chiverni endeavoured by every poſſible reaſon of policy to prevail upon him to break his promiſe. "Your reaſons, indeed Sir," replied the Monarch, "have ſtruck me very forcibly; "but my word is engaged, and I will abide by "it."

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" it."—" At leaſt then Sire," replied the Chancellor, " your Majeſty will have the goodneſs " to give me a certificate of what I have re- " preſented to you, that no one in future may " be able to reproach me or my family, that, " being as I am inveſted with the office of " greateſt truſt in the kingdom, I, either " from cowardice or diſſimulation, have been " ſilent on a ſubject of ſo much impor- " tance." Henry gave him the atteſtation he required; and when he ſigned the commiſſion for the Duke of Guiſe, he wrote over the ſignature with his own hand, that the four Secretaries of State had recognized, by an authentic act, recorded in its proper place, that his Sovereign had granted the Duke the government contrary to the advice of his Chancellor.

DUC DE BIRON.

BEFORE the ſentence of decapitation was paſſed on this brave but unprincipled Nobleman, the croſs of the Order with which he was decorated was, according to cuſtom, demanded of him by the Chancellor. " Here " it is," ſaid he; " I had received thirty-two " wounds when it was given to me." His

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body lay in ſtate in one of the churches of Paris; "and never," ſays Thuanus, "was "any corpſe ſprinkled with ſo much holy "water." All the men of rank, and all the ladies of condition, ſhewed this laſt melancholy mark of their eſtimation of Biron's great military talents. Claude de Guiche was taxed by his Sovereign, Henry the Fourth, for having followed their example. "Sire," replied he, "poor Biron loved me. If I have ever "been able to render any ſervices to your "Majeſty, if I have acquired any reputation "in war, I am indebted to him for the op-"portunities which he afforded me of acquir-"ing it. As I am unable to conceal my "grief on this melancholy occaſion, I believe "I had better retire to my country-houſe to "hide my tears." He immediately quitted the court, to which he did not return in the reign of Henry the Fourth.*

CHARLES

* This faithful friend had a civil department, and was one of the principal perſons concerned in drawing up the edict againſt duels. It appears by his papers to have been his opinion, that duels, by the pretended honour that is attached to them, had contributed very much to the depravation of manners in his time in France. "A man," ſays he, "harſh, "ill-humoured, ungrateful, may deceive his friends, blaſt the "reputation of many virtuous women, behave ill to his own "wife, treat his ſervants ill, not pay his debts, and by the "mere

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CHARLES DE COSSE,

DUC DE BRISSAC.

" THE readers of the Roman hiſtory," ſays Sully in his Memoirs, " had inſpired the Duc " de Briſſac with a very ſingular project. He " had a deſign of rendering France a republic, " and of making Paris the capital of this new " ſtate, upon the model of ancient Rome. " The Gauls anciently exiſted many ages as " a republic," ſaid he, one day to his ſiſter, Madame de St. Luc, " and why ſhould not " their deſcendants be able to form for them- " ſelves the ſame kind of government? Have " they leſs courage, have they leſs virtue than " their anceſtors!"

" Coſſé," adds Sully, " remained a long " time without being able to conceive whence " aroſe the general oppoſition that he

" mere reputation of being a brave man, may riſe ſuperior " to all the ill that may be with truth ſaid of him." A medal was ſtruck in Louis the Fourteenth's time, ſoon after his edict againſt duels, in which juſtice was delineated, with a ſevere and haggard look, in a menacing poſture looking upon four perſons ſtretched on the ground dead, with each a ſword lying by the ſide of them. The legend was on one ſide, *Juſtitia optimi Principis*; and on the other, *Singularium certaminum furor coercitus.*

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" found to his design of changing the French " monarchy into a republic; for he had " opened himself very freely upon that subject " to all the principal persons of the League. " At last, however, he began to fear, that " while he was busying himself about a pro- " ject to which no one was inclined, Henry " the Fourth should lay siege to Paris, and " entirely destroy it. This fear made him " entirely give up all his Roman ideas, and " accommodate himself to the despoſition of " the French of that time; that is, to take " pains for himself only, and to sell himself " as dear as he could."

DUC D'ALENCON.

" No prince," says Thuanus, " ever cap- " tured so many countries, and at so little " expence, as this prince did in the Nether- " lands. One could not conquer in a hun- " dred years what he got possession of in a " few days. He took Holland, Zealand, " &c. The bad advice that was given him to " search Antwerp (as it was called, but which " was in reality to make himself master of " it) destroyed every thing. His intention " was

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" was to make himſelf maſter of the whole
" country; and to effect this, to put garriſons
" into every town. He was induced by the
" Queen of England to undertake the con-
" queſt of the country; ſhe was fond of him,
" and if ſhe had not appointed him, he would
" never have been able to do any thing."

MICHAEL DE MONTAGNE.

THERE is not, perhaps, a country in Europe where education coſts ſo much as in England, and where it is attended with ſo little advantage to thoſe on whoſe account the money is expended. The plan of it is indeed excellent, but it is not ſuited to every diſpoſition of mind. The claſſical page is in vain opened, the thoughts and the actions of the Greek and Romans are in vain inculcated, to thoſe who have no reliſh for their energies and their grandeur; and there occaſionally appear minds upon which the moſt excellent inſtruction is thrown away, as there are ſoils upon which the higheſt culture has no operation.*

" Montagne,

* Doctor Johnſon ſaid one day, in talking of the difference between Engliſh and Scotch education, " that if from

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Montagne, in his 'Eſſay upon the Education of Children,' addreſſed to the Counteſs of Foix, ſays very forcibly, "If your pupil be of ſo "perverſe a diſpoſition, that he had rather "hear one of Mother Gooſe's Tales, than the "relation of an intereſting voyage, or a wiſe "ſaying; if at the ſound of the drum which "animates his young companions to arms, he "flies off to that which announces the tricks "of a merry andrew; if in his heart he is not "better pleaſed returning home covered with "duſt, and victorious, from a battle with the "trophy of his ſucceſs, than if he had gained "the prize at a tennis match, or at a ball, "there ſeems to be nothing better to do with "him, than to make him a paſtry-cook in "ſome provincial town (even if he was the "ſon of a duke); according to that excellent "obſervation of Plato, that children ſhould be "educated, not according to the ſituation of "their father, but according to their own de-"gree of underſtanding."

"It is now," adds he, "an opinion com-"monly received, that it is a fooliſh thing to "bring

"the firſt he did not come out a ſcholar, he was fit for "nothing at all; whereas," added he, "in the laſt, a "boy

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" bring up a child at his mother's* apron-
" ſtring. Her natural affection (however wiſe
" ſhe may be) renders her too tender of her
" ſon, and makes her cocker him too much.
" She is incapable of correcting his faults,
" and cannot bear to ſee him fed hardly, and
" by chance, as he ought to be. She cannot
" bear to ſee him ſweating and covered with
" duſt after his exerciſe; ſometimes drinking
" hot, ſometimes drinking cold; nor to ſee
" him ride a horſe without a ſaddle; nor to
" attack a ſtrong fencer with his foil in his
" hand, nor let off his firſt gun. There is,
" indeed, no remedy for this; and who-
" ever wiſhes to have his ſon ſpirited and
" manly muſt ſpare him in nothing, and
" often run counter to the rules of medi-
" cine.

Vitamque ſub dio & trepidis agat
In rebus:

Teach him fatigue and labour to deſpiſe,
Nor heed or boiſterous winds or frowning ſkies.

" You muſt not ſtiffen his mind, but his
" muſcles. The mind is too hard preſſed if it is
" not

" boy is always taught ſomething that may be of uſe to him;
" and he who is not able to read a page of Tully, will be
" able to become a ſurveyor, or to lay out a garden."

* " An infancy of indulgence," ſays the learned maſter of an Engliſh great ſchool, " produces a youth of diſſipa-

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" it is not aſſiſted, and has too much to do " if it alone is to ſupply the duty of both. " I know but too well how much my mind " ſuffers by keeping company with a body " ſo tender, ſo ſuſceptible, and that poſſeſſes " ſo little power of reſiſtance."

The education of Montagne was ſo well conducted in the opinion of Buchanan himſelf, who aſſiſted in it, that when he ſaw his old pupil many years after, he told him, " that " he was writing on Education, and ſhould " make that of Montagne his model."

" Greek and Latin," adds Montagne, " are " great ornaments to the underſtanding, but " you may buy them too dear. I will men- " tion my manner of getting them at a cheaper " rate, for the ſake of thoſe who may wiſh to " make uſe of it. My father, having made all " the enquiries that a man could poſſibly make " of men of ſenſe and learning reſpecting " the beſt method of education, was well " apprized of the inconvenience of the com- " mon method, and was told that the length " of time which we take to learn the lan-

" tion, a manhood of inſignificance, and an old age of " contempt." Dr. Vincent's Sermon before the Philanthropic Society.

" guages

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" guages of the ancients (that coſt them hardly
" any pains) was the only reaſon why we did
" not obtain that greatneſs of mind and extent
" of knowledge which they poſſeſſed. (In
" my opinion, however, it is not the only rea-
" ſon). The firſt expedient my father made
" uſe of was when I was in the nurſe's arms,
" and almoſt before my tongue was cut. He
" was to intruſt me to the care of a German,
" who is ſince dead, a famous phyſician in
" France, entirely ignorant of the French
" language, and an excellent Latin ſcholar.

" This perſon, who was hired on purpoſe, and
" at a great expence, had me continually in his
" arms. He had two perſons of leſs learning
" than himſelf to attend upon me, and to aſſiſt
" him, who underſtood no other language
" but Latin. With reſpect to the reſt of the
" family, it was an invariable rule that neither
" my father nor my mother, nor any of the
" lacqueys, or the chambermaids, ever ſpoke in
" my preſence any other words than a few
" Latin ones, which they had got by heart.
" It is aſtoniſhing what a progreſs every
" one made in that language. My father
" and my mother learned Latin enough to un-
" derſtand it, and acquired it ſufficiently to
" make uſe of it upon occaſion, as did all the

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" ſervants who came more particularly in " my way.* In fact, among us we latinized " every thing ſo much, that words in that " language had even reached the neighbour- " ing villages (where they ſtill remain), and " where many Latin names of trades and of " tools have gained ground. With reſpect to " myſelf, I was more than ſix years of age " before I underſtood any more French, or " the patois of my country (that of Peri-

* Montagne," ſays M. D'Argenſon, (dans les Loiſirs d'un Miniſtre,) " had been taught Latin, if not entirely " without a maſter, yet without the grammar, by practice " and by uſe. In my time, the Jeſuits obliged their pupils " to ſpeak Latin to the ſervants and the attendants of their " colleges, when they wanted any of them. The Latin " indeed that was gabbled upon theſe occaſions was very bad, " it went by the name of Latin de Cuiſine (Scullion Latin); " but ſuch as it was, it begot a habit of ſpeaking that lan- " guage. They have ſince left off this cuſtom, under a pre- " tence that it taught young folks to ſpeak Latin ill and un- " grammatically. I have, however, often obſerved how " uſeful this habit of ſpeaking Latin was to thoſe perſons, " who, having occaſion to travel in Germany, Hungary, " Bohemia, and Poland, were obliged to have recourſe to it " to make themſelves underſtood. The habit they had ac- " quired from their childhood made it very eaſy to them, " whilſt thoſe perſons in our times who have been at college, " however well they have been able to tranſlate, and though " they have made rhimes and verſes in that language, have " been very much embarraſſed when they attempted to " ſpeak it."

" gord),

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" gord), than I did of Arabic; and without
" pains, without reading any books, without
" grammar, without rules, without a rod, and
" *without tears*, I learned Latin as well as my
" ſchool-maſter could teach me; for I had no
" opportunity of changing it or of mixing it
" with any other language. Whenever I had
" a theme ſet me (as they do in colleges, where
" it is given in French), to me they gave it in
" bad Latin to turn it into good; and Nicolas
" Gronchi, who wrote de Comitiis Romano-
" rum; William Gronchi, one of the commen-
" tators upon Ariſtotle; George Buchanan,
" that great Scotch poet; Marc Antony Muret,
" (that both France and Italy eſteem the moſt
" eloquent men of our times), my private
" tutors, have often aſſured me, that in my
" infancy I had Latin ſo readily and ſo fluently,
" that they were afraid to ſpeak to me in that
" language. With reſpect to the Greek lan-
" guage (of which I knew little or nothing),
" my father intended that I ſhould learn it by
" art, by a new method, as a matter of ſport
" and paſtime. We uſed to toſs about our
" declenſions like thoſe who learn arithmetic
" and geometry by a backgammon table.
" For, beſides other things, he had been ad-
" viſed to make me have a taſte for knowledge
" and for my duty, by my own free will and

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" my own deſire, and to cultivate my under-
" ſtanding without conſtraint, and with per-
" fect freedom. Indeed, he carried this ſo
" very far, that becauſe ſome perſons have
" ſuppoſed that it hurts the tender brains of
" children to wake them in a morning haſtily
" and to drag them out of their ſleep (into
" which they are more deeply plunged than
" we are) of a ſudden and by violence, he
" cauſed me to be awakened by the ſound of
" ſome muſical inſtrument, and was never
" without a perſon for that purpoſe. This
" one example will ſuffice for the reſt, and
" will evince the providence and the affection
" which my kind father ever ſhewed to me."

Montagne, as a man who thought more than he acted, was ſubject to that affection of the ſtomach which is known by the name of the hypochondriacal diſeaſe; he therefore ſays feelingly, that he was never ſo well as when he was on horſeback *.

Montagne,

* The great obſerver of nature Sydenham ſays, "That
" were a man poſſeſſed of a remedy that would do equal
" good to the human body as riding ſlowly on horſeback
" twice a day, he would be in poſſeſſion of the philoſopher's
" ſtone. Yet how is this ſalutary remedy abuſed! How
" many hectical perſons are ſent out of the world by the
" uſe of it in their particular complaints by the ignorance
" of

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Montagne, like our Doctor Johnſon, ſeems to have had the extremeſt horror of that contemptible and pernicious vice, lying.

" Lying," ſays he, " is indeed a ſcoundrel " vice. We are men only, and we are con- " nected one with the other only by the gift " of ſpeech. If we did but conſider the enor- " mity and the pernicious effects of this vice, " we ſhould condemn a liar to death oftener " than moſt other criminals.

" One is ſorry to ſee how often fooliſh " parents correct their children for innocent " errors, and that they chaſtiſe them for raſh " actions that are of no conſequence, and " are attended with no ill effects. Lying " alone, and perhaps in a certain degree ob- " ſtinacy, ſeem to me to be two vices of " which we ought in every inſtance to with- " ſtand the birth and the progreſs. They " are continually on the increaſe; and it is " aſtoniſhing when the tongue has acquired " a habit of lying, how impoſſible it is for it " to break it off. Indeed it often happens

" of thoſe who do not know that every thing in this " world is relative, and that there is nothing ſo dangerous, " as well in medicine as in every thing elſe, as the improper " application of excellence itſelf."

" that

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" that men, whom you obſerve men of honour " in every other reſpect, become ſubjected " and enſlaved to this vice. If, indeed, like " truth, a lie had but one face, we ſhould be " upon better terms with it, for we ſhould " then take for certain the direct contrary of " what the liar ſaid. But the reverſe of truth " has a hundred thouſand faces and is inde- " finite. The Pythagoreans tell us that " good is certain and finite, evil infinite and " uncertain. A thouſand roads divert from " the right way, one only can reach it. I " really do not think that I could bring my- " ſelf to tell a formal and an impudent lie to " procure my deliverance from a great and " imminent danger. One of the ancient " fathers of the church tells us, that we are " more pleaſed with the company of a dog " with whom we are acquainted, than with " that of a man whoſe language we do not " underſtand; and how leſs agreeable to the " nature of man is an untruth than abſolute " ſilence * ?"

Montagne,

* The following account of the miſchiefs of telling an untruth was given to the Compiler by a gentleman than whom no ſovereign ever poſſeſſed a better officer, nor was any man ever bleſſed with a more ſincere and generous friend, DANIEL BRAITHWAITE, Eſq. of the Poſt Office:

A Bank

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Montagne, ſpeaking rather what he thought than what he read, has an energy of thought, and a racineſs and force of expreſſion that we but rarely meet with in any of our eſſay writers, except Jeremy Collier. His Eſſays would well bear another tranſlation than that which Cotton made of them, in whoſe flimſy language the ſpirit and nerve of the honeſt and ſpirited Gaſcon loſe all their ſtrength and effect.

A Bank note had been ſtolen out of a letter; it was traced to the Bank, the clerks of which ſaid they had paid it to a young man that very much reſembled a perſon who was obſerved to have been preſent when the letter was delivered at the General Poſt Office. This was ſtrong preſumption; to make it, however, much ſtronger, the character of the young man was enquired into, and it appeared by the evidence of his brother clerks at the office, that he lived in a manner ſuperior to what they could afford, and that he had often told them that they did not live well enough for him. This had great weight with the jury; he was convicted and executed. It appeared unfortunately ſoon after his execution, that the young man had lived in the moſt frugal manner to ſupport his aged and diſtreſſed mother; and that, to prevent his being teazed by his young friends for not living in the way they did (which would have completely put a ſtop to his pious exertions in favour of his mother), he had recourſe to an untruth, which terminated ſo fatally and ſo diſgracefully a virtuous, uſeful, and benevolent life, tainted only by a little fooliſh vanity.

PETER

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PETER PITHOU.

THIS great French lawyer, the friend of the illuſtrious De Thou, and the Chancellor de l'Hôpital, during the wars of the League, which ſo long deſolated his country, was continually exclaiming, "Unhappy man that "I am! why cannot I purchaſe the peace "and the tranquillity of my country at the "expence of my own life."

He wrote his will in elegant Latin, which contains, perhaps, rather moral than pecuniary directions; it begins thus: "In the "midſt of the treaſons and of the perfidies "of the moſt corrupt age that the world ever "ſaw, I have been as much as poſſible the "ſlave of my word.

"I have conſtantly loved and cultivated "my friends with the whole force of my "heart. I have rather endeavoured to diſarm "my enemies by kindneſs, than to revenge "myſelf of them by doing them miſchief.

"I have loved my wife as myſelf; I have "never indulged my children improperly, "and my ſervants I have treated as men.

"As a child, a boy, and a man, I have "ever paid great deference to age.

"My

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" My country has ever concentrated all my " affections. I have anxiously desired the " amendment of the state, but always by mo- " derate and just means. Full of respect and " veneration for purer antiquity, I have never " been the dupe of novelty.

" I have always feared and avoided as a " serpent all vain disputes and cavils res- " pecting divine matters.

" I have always been well assured that " knowledge and openness of mind lead more " directly to their point than ignorance and " intrigue.

" I have never been so happy as in those " days in which I have been able to be of use " to my country or my friends.

" I have ever preferred the art of judging " well to that of speaking finely.

" I trust rather to the decision of the law, " than to that of my own judgment *, the " disposal of all that I die worth.

" I trust

* *Legibus potiùs quam mihi permitto.* It is an old observation in England, that the law makes the best will for a " man;

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" I truſt that all the tenderneſs I have re-
" ceived from my dear wife will be transferred
" to my children, and that ſhe will take care
" of their education in the ſame manner as if
" I were living."

" I bequeath to poſterity this faithful picture
" of my own mind, which I hope they will
" receive with the ſame ſimplicity with which
" I have pourtrayed it.

" *Veni Domine miſerere, P. Pithæus ſcripſi*
" *kal. Nov. natali quondam meo die,* 1587 *Anno*
" *Chriſti.*"

man; and indeed when one conſiders the wild, fooliſh, and wicked diſpoſitions of property that are made when perſons leave the common legal deſignation of it, we ſhall ſee every reaſon to be ſatisfied with the good ſenſe and truth of the obſervation, and to be convinced how much happier it would be for mankind in general, if they would imitate the modeſty and humility of the honeſt and intelligent M. Pithou.

PHILIP

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PHILIP II.

KING OF SPAIN.

According to a little book * entitled "*Les Actions et Paroles Memorables de Philippe Second, Roy d'Eſpagné, ſurnommé le Prudent,*" the deputies of all the kingdoms of Spain recognised him as their ſovereign in the monaſtery of St. Jerome at Madrid in 1528, when he was not a year old. His father Charles the Fifth was preſent at this ceremony.

"No one," ſays his biographer, "ever lived, "who was of a more compoſed mind, or "more perfectly maſter of his paſſions than "this Prince; his countenance remained "ever the ſame. He was patient in adverſity, modeſt in proſperity; and when one "obſerved his moderation in every circumſtance of life, one would have imagined "him happily exempt from thoſe paſſions "with which in general mankind are harraſſed. "He was of an elegant ſhape, though ſhort "of ſtature; he had a large forehead, which

* Cologne, 1671, 12mo.—*Les deputés de tous les Royaumés d'Eſpagnes le reconnaient pour Roi dans le monaſtere de St. Jerome de Madrid, l'an 1528, lorſqu' il n'y avoit encore que dix mois et vingt jours.*

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" announced openneſs of temper; his eyes " were blue, very ſparkling; and his whole " appearance was ſuch, that he inſpired every " one with veneration and reſpect for him. " He underſtood the mathematics, was a very " good architect, and conſtantly gave proofs " of the ſtrength of his memory, a quality ex- " tremely neceſſary to any one who has much " buſineſs to go through. He was never " perplexed nor embarraſſed with the multi- " plicity of affairs he had to attend to, as he " was a prince not only of induſtry and dili- " gence but of method; and regularly till the " latter part of his life he enjoyed good health. " His father from his early years had uſed him " to hunting, which made his body ſtrong " and robuſt, and preſerved his mind from " temptations too common at the court of " princes. His device was the chariot of " the ſun, below which were ſeen the earth " and the ſea, with this motto, '*Jam illuſ-* " *trabit omnia.*' Philip had a real pleaſure in " labour, and never paſſed any time in idle- " neſs. He was ever employed in buſineſs, " even as he was walking in his gardens and " in his parks. On the days in which he " hunted he uſed to return to his buſineſs " with all the aſſiduity of a perſon who was " to get his livelihood by it. His favourite

" book

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" book was Raymond Lulli, with which he " uſed always to travel."

Philip uſed to ſay, that the life of a king was like that of a weaver, which more than any other art required the efforts of the whole man, his eyes, his feet, his hands, without allowing him any relaxation, or any diverſion to any other kind of work.

He was once requeſted to give an employment of ſome conſequence to a Spaniſh nobleman; on the margin of the petition he wrote, " He ſhall have it when he leaves off " play."

He took under his particular protection the Engliſh Roman Catholics who fled from the perſecution of Henry the Eighth, particularly the nuns of Sion. The brave and the unfortunate Count Egmont, coming to Madrid, to endeavour to procure from Philip liberty of conſcience and toleration for the Flemiſh, he exclaimed with great ſternneſs, " Count, I " will ſooner ceaſe to be a king than permit " any heretics in my kingdom."—" He was," adds his biographer, " ſo violent an enemy " to heretics, that when he once impriſoned " a perſon to whom he gave that denomina-

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" tion, he never permitted him to be releaſed;
" Hence the proverb in England, '*Tempora*
" *Mariana, quando unuſquiſque timebat ſibi.*"

He was a man of ſuch phlegm, that having ſat up a whole night with his ſecretary to write a diſpatch, the ſecretary, overpowered with fatigue, and not knowing what he did, inſtead of ſtrewing it with ſand when it was finiſhed, by miſtake took up the inkſtand and covered it with ink. Philip, nothing moved, took up the ink-ſtand in one hand and the ſand-box in another, and preſenting them to the ſecretary ſaid, " Friend, remember an-
" other time, that this is the ink and that the
" ſand."

Philip erected the immenſe building of the Eſcurial in conſequence of a vow in caſe he ſhould obtain a victory over the French at St. Quentin. A Frenchman being told this by a Spaniard, as he was contemplating the ſize of the building, ſaid to his conductor, " *Il faut*
" *donc que votre Roi avoit exceſſivement peur*
" *alors.*"—Your King then, Sir, muſt have
" been exceſſively afraid."

In his inſtructions to his ſon this gloomy tyrant tells him: " After having aſpired to
" be

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" be Emperor of the new world, America; to
" gain poſſeſſion of Italy; to conquer my rebel
" ſubjects in the Low Countries; to make
" myſelf King of Ireland, and to conquer
" England by means of the greateſt and moſt
" formidable naval armament that was ever
" heard of, and which coſt me ſix entire
" years to fit out, and more than twenty
" millions of ducats to complete; and to
" conquer the kingdom of France by means
" of my ſpies in that kingdom, which coſt
" me an immenſe deal of money; and after
" having in all theſe enterprizes conſumed
" above two and thirty years of my life, and
" expended more than ſix hundred thouſand
" ducats, of which I alone have the know-
" ledge (as appears by the papers in my
" private cabinet); after having been the oc-
" caſion of the ſlaughter or murder of more
" than twenty millions of men, and of the
" depopulation and deſtruction of more pro-
" vinces and of a greater extent of country
" than I now poſſeſs in Europe—I have ac-
" quired nothing from all theſe magnificent
" enterprizes but the petty kingdom of Por-
" tugal, that of Ireland having eſcaped me
" by the little faith which thoſe ſavages *

* Sir John Harrington, in one of his MS. letters, thus deſcribes Ireland in his time: " The Iriſhry appear to me " to be drunk before wine, and mad after it."

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" poſſeſs, the difficult acceſs to the iſland,
" and the barrenneſs and wretchedneſs of its
" ſoil; the kingdom of England having eſ-
" caped me by the violent ſtorm that aroſe
" upon its coaſts; and that of France by the
" natural unſteadineſs of that nation, the
" complete incompatibility of it with any other
" nation, and the admirable virtue and fortune
" of the new King of it, Henry the Fourth."—
Memoires de Sully, tom. ii. chap. 86.

MADEMOISELLE GOURNAY

was a woman of wit and of learning; and ſo fond of Montagne, that he called her his adopted daughter, and made her the heireſs to his writings.

Paſcal took from her his noble deſcription of the Divinity, that God is a circle, of which the centre is every where and the circumference in no place.

Mademoiſelle Gournay thus cloſes the preface to her own works: " If this book ſurvives
" me, I forbid every one, of what quality or
" condition ſoever, to add, diminiſh, or change
" any part of it, either in the words or in the
" ſubſtance,

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" ſubſtance, under the penalty of being looked " upon in the eyes of all perſons of honour as " a violator of the peaceful and ſacred grave; " and I even ſuppreſs all that I have ever " written before, except the Preface to the " Eſſays * of my Father, which I printed laſt " year, if I have not leiſure to make it better " before I die. The impertinences, that is, the " murders of the reputation of authors, which " I ſee take place every day in this inſolent " age, induce me to make this imprecation." This imprecation ſhe perhaps took from Juſtus Lipſius, who forbade the publication of any of his poſthumous works, except ſome letters, in theſe ſtrong terms, " *Si quis aliter quocunque* " *fine aut titulo ſacer atque inteſtabilis eſto, et* " *Deus vindicato in ipſo poſteriſque caveat.*"

Mad. Gournay was very fond of the old Gaulois, the ancient ſtyle of writing, and was no friend to the eſtabliſhment of the French Academy for the poliſhing of ſtyle; ſhe ſaid of the modern ſtyle, " that it was as inſipid " as warm water, without ſubſtance, and with- " out impurity.

* Publiſhed with this title, " *Le Proumenoir de Michel de-* " *Montagne, par ſa Fille d'alliance, avec quelques Poeſies,*" *&c.* Paris, 1599, 12mo.

ETIENNE

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ETIENNE DE LA BOETIE.

THERE appears to have been no friendſhip in antiquity more honourable or more intereſting than that which took place between Etienne de la Boetie and Montagne. They were both men of great ſenſe, of profound learning, and of approved virtue. The account of his friend's death by Montagne, which he ſent to his father, whom he univerſally calls Monſeigneur, My Lord) is one of the moſt affecting narratives I know. It is in general printed with ſome other letters after Montagne's Eſſays. Boetie was a counſellor of the Parliament of Bourdeaux, and among many other works wrote an Eſſay upon Voluntary Servitude againſt arbitrary power; this his friend had ſome thoughts of printing in his Eſſay upon Friendſhip, in which he gives a character of Boetie; but he afterwards found, as he ſaid, the ſubject too nice and delicate to be truſted to the thick and heavy air of the harſh and tempeſtuous ſeaſon, the times of the civil wars.

Boetie tranſlated into French that beautiful dialogue of antiquity, the Œconomics of Xenophon, of which we have no modern tranſlation,

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ſion. The lamented death of that excellent ſcholar Mr. Paradiſe deprived us of the tranſlation by his very elegant pen. Montagne publiſhed ſome ſonnets and Latin verſes of Boetie's, which poſſeſs conſiderable merit. Boetie thus begins his Treatiſe on Voluntary Servitude, like a true and a loyal Frenchman of his times, from Homer:

D'avoir pluſieurs ſeigneurs, aucun bien je ne vois
Qu'un ſans plus, ſoit le maitre et qu'un ſeul ſoit le Roi.

PIERRE DANES

was made profeſſor of Greek at the Royal College of Paris by Francis the Firſt, and was afterwards ſent as one of the agents from the Court of France to the Council of Trent, at which he diſtinguiſhed himſelf very much by his eloquence. A French prelate at that Council having attacked with great violence the abuſes of the Catholic church and the ſee of Rome, an Italian prelate by way of deriſion exclaimed from the Goſpel, "*Gallus cantat*;" Danes replied archly, "*Utinam ad Galli cantum Petrus recipiſceret*."

MOUSSET.

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MOUSSET,

according to Aubigné, was the firſt Frenchman who attempted French verſe in imitation of the Greek and Roman meaſures. In 1530 he tranſlated into long verſe the Iliad and the Odyſſey. This ſpecimen is given of his manner:

Ceſare venturo Phœbore redde diem.

Ceſar va revenir, Aube ramene le jour.

HUGUES DE SALEL

was gentlemen of the bed-chamber to Francis the Firſt, and at his deſire tranſlated into French verſe the firſt twelve books of the Iliad of Homer in 1553. It is ſuppoſed that our Mr. Pope had ſeen Salel's tranſlation, which is by no means eſteemed in France.

LOUIS XIII.

KING OF FRANCE.

"THIS prince from his earlieſt years," ſays his hiſtorian, "had an averſion to reading, "which

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"which he preserved to the last moments of "his life. This was perhaps owing to the "folly of his tutors, who had not suffi- "ciently attended to his inclinations and "to those of young men of his age. They "taught him the history of his own country "by making him read Fauchet's Antiquities, "a book very dully written and full of te- "dious dissertations. His mother, Mary de "Medicis, in hopes of conquering his aver- "sion to reading, made M. de Souvré his "tutor one day give him a pretty severe fla- "gellation. To this the prince submitted "with great unwillingness, and a few days "afterwards, observing his mother salute him "with great respect, he said to her, 'My "good mother, I wish in future you would "not curtsey so very low, but give me less "flagellation."

In his reign the belief of astrology prevailed very much, and the Prince having one day consulted M. Morin, the astrologer of his court, was told by him that he was on that very day threatened with some misfortune. The King, terrified at this prediction, kept the house till late in the evening, when going out he fell down. "For God's sake," said he, "do not let Morin know this, or he will "be

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" be convinced that his prediction has been " fulfilled."

Bernard ſays, that a ſmall Proteſtant town in France had revolted againſt this Prince and ſoon afterwards ſubmitted to him. The King was reſolved to puniſh the inhabitants of it very ſlightly, when the Prince of Condé came to him with a Bible, opened the book of Samuel to him, and ſhewed him that part of it in which Samuel is angry with Saul for having ſpared the Amalekite priſoners. This made the King depart from his generous reſolution. This Prince was by no means ſatisfied with a law that his miniſters wiſhed him to paſs, declaring the negroes in his dominions in the Weſt Indies ſlaves. But when they convinced him that it was the effectual method to convert them to Chriſtianity he ſubmitted *.

This Prince ſeeing one day a very beautiful young woman attend her mother to a court

* In the reign of this Prince the celebrated *code noir* for the relief of the negroes was paſſed, and in the true ſpirit of Chriſtianity relieved their diſtreſſes both temporal and ſpiritual. It might be of uſe, perhaps, to adopt ſeveral of the benevolent regulations in it for the benefit of the negroes in our Weſt India ſettlements.

of

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of juſtice in Paris, to ſolicit the hearing of a law-ſuit in which ſhe was engaged, ſent for her, and gave her all the money that was in diſpute, adviſing her to retire into the country from which ſhe came, and not to expoſe her charms to the dangerous air of the metropolis.

At a ball that was given at court Louis became tired, and left it at the ſame time that his miniſter the Cardinal de Richelieu did. The company gave way to let the miniſter paſs, and, as his ſovereign thought, appeared to treat him with more reſpect than himſelf. The Cardinal, not knowing that he was followed by his ſovereign till he ſaw ſome of his pages, ſtopped and turned on one ſide to let Louis paſs. The King obſerving this ſaid, "Why does not your Eminence paſs? you "know you are the maſter here." The ſubtle miniſter, knowing what this ſpeech meant, ſnatched a flambeau out of the hands of one of the pages, and ſaid, "Sire, I cannot paſs "before your Majeſty, unleſs I perform the "office of one of the moſt menial of your "Majeſty's ſervants."

Baſſompierre ſays, that this Prince when a child took great pleaſure in beating a drum, and

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and was very anxious to learn to play upon the French horn; and that upon his remonſtrating with him upon the danger of this inſtrument to the health of thoſe who amuſed themſelves with it, and obſerving to him that he had heard that Charles the Ninth had broken a blood veſſel in his lungs in conſequence of it, of which he died, "No, "no," replied Louis; "he did not die of "playing upon the French horn, but of being "upon ill terms with his mother, Catherine "of Medicis; and that after having quitted "her at Monceaux, and gone to Meaux, by "the perſuaſion of Marſhal de Retz he re-"turned to Monceaux again. If he had not "returned to her, he would not have died ſo "ſoon I aſſure you."

Lord Leiceſter, ambaſſador at the court of this ſovereign, came to him one day to acquaint him that the Scots covenanters had written a letter to him as their ſovereign, and to requeſt aſſiſtance from him againſt Charles the Firſt. "I aſſure you," ſaid the King, "I "know nothing of this letter; and if they have "been ſo ill adviſed as to write to me, I ſhall "acquaint the King my brother with it. This "I tell you beforehand; and you may aſſure "the King my brother, that I never had nor "ever

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"ever will have any thing to say to them in "any way whatsoever. Yes," said he, "my "brother may be assured of this, that I detest "rebels and factious persons, and that I never "will assist them against their sovereign." Lord Leicester then mentioned to the King the article of his instructions in which his sovereign had said, that for the honour of the nation he would have concealed this business, and that the ground of their rebellion was neither conscience nor religion. "That, in-"deed," said the King, interrupting him, "I "can readily believe; it is only a pretext "that all rebels seek to conceal their wicked "designs." Lord Leicester then assuring his Majesty, that the true ground of their rebellion was hatred to royalty and monarchical government, in which both he and all the kings in Europe had a common interest, "I "know but too well," replied Louis, "that "this may happen to myself as well as to "any other sovereign; and, as you say truly, "they have all a great interest in it; and for "myself I say again I will never favour any "factious * persons or rebels, nor assist them "against their prince."

The

* The massacred Louis XVI., speaking of the part he took in the contest between England and America, said to M. Bertrand de Molleville, "In that business my ministers

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The troubles in Scotland were moſt aſſuredly fomented by Cardinal de Richelieu, prime miniſter of this prince, as D'Eſtrades tells us in his "Negociations;" and it may reaſonably be ſuppoſed that his ſovereign was acquainted with his intrigues in that country. Charles had offended Richelieu by not promiſing to ſtand neuter while the French and the Dutch were to attack the Spaniſh Netherlands; and ſoon afterwards Abbé de la Chambre, one of the Cardinal's almoners, was diſpatched to Scotland to play the ſame game for which the French have been ſo long renowned, that of interfering in the politics of their neighbours.

MARY DE MEDICIS,

QUEEN OF HENRY THE FOURTH,

appeared to have felt more humiliation for the loſs of her power from the aſſaſſination of her favourite Concini, than real ſorrow for his death; for on being requeſted by one of his friends to break the news of it in the moſt

"deceived my youth; but ſince that time nothing has gone "on well in France; all we have ſuffered has been owing "to it."

gentle

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gentle manner to his wife, who was much attached to him, ſhe replied, "Indeed I have "ſomething elſe to attend to juſt now. I beg "to hear no more of thoſe people; and if no "one can venture to tell the Marechale that "her huſband is dead, they muſt ſing it in "her ears, I think."

CARDINAL DE RICHELIEU.

THE Biſhop of Luçon* was paſſing over the Pont Neuf at Paris at the time that the body of his patron the Marechal D'Ancre (Concini) was tearing in pieces by the people. The mob ſtopped his coach, and the Cardinal aſked what was the matter. He was told that they were burning the body of the Marechal d'Ancre. "Very well," replied he; "you "are doing a good action; you are ſhewing "yourſelves good ſubjects to your ſovereign; "*Vive le Roi!*" His carriage was then ſuffered to paſs very quietly.

This great Miniſter ſaid one day to Marechal Fabert, reſpecting the ſincerity with which the

* He was brought into the council by Concini.

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great are treated by mankind, "In your "situation of life it is eaſy for you to diſtin- "guiſh your friends from your enemies. No "diſguiſe prevents you from diſcerning the dif- "ference with accuracy. But, ſituated as I "am, it is impoſſible for me to penetrate into "their real ſentiments. They all hold to me "the ſame language; they make their court to "me with the ſame earneſtneſs; and thoſe who "ſecretly wiſh to deſtroy me, give me as many "viſible proofs of their friendſhip, as thoſe "who are truly attached to my intereſt."

It is ſaid by M. d'Argenſon in his Eſſays, "that Richlieu was in real buſineſs "only ſix hours a day; the reſt of his day "was filled up in giving audiences, (which "were not all equally ſerious and unentertain- "ing) in intrigues, and in his pleaſures, for "in reality this great Miniſter had his plea- "ſures. I cannot help ſuppoſing, that inde- "pendent of Marion de L'Orme, and of Abbé "Bois-Robert, his dramatic compoſitions, "and his rivality with Corneille, were really "amuſements to him; and indeed without "them, how could he have gone through the "immenſe weight of buſineſs with which he "was loaded."

ABBE

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ABBE DE LONGUERUE,

according to M. d'Argenſon, had written the Hiſtory of the two great Cardinals who had governed France one after the other. They are ſtill in MS. and contain many curious particulars, which the Abbé had got at by means of their ſecretaries, and ſome of the clerks who had been employed under them.

" I remember," continues M. d'Argenſon, " that the Abbé once told me, that he had " been acquainted with a perſon who had " demonſtrated to M. Colbert, that France " was very much to blame to keep its great " poſſeſſions in America, and in particular thoſe " in the Eaſt Indies; that it ſhould quit them " to the Engliſh, who have, as one may ſay, " merely an inch of ground in Europe; and " leave to them and the Dutch, who are " nearly in the ſame ſituation, the ambition of " making conqueſts in the Eaſt Indies; and " that after all, though we ſhould have the " produce of thoſe countries merely at ſecond " hand, we ſhould not be impoveriſhed by it; " France would not only find within herſelf " all the commodities of the firſt neceſſity, " but alſo the means of employing all the arts

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" that elegance and luxury ſupport, and that " cauſe a great deal of money to be imported " into the kingdom. Colbert," ſays the Abbé, " put himſelf into a great paſſion with the " perſon who had given him this advice, and " would never ſee him again; but, adds he, " to put oneſelf in a paſſion, is not to re- " fute."

LE FEVRE

was Preceptor to Louis XII. and a man of great learning. He wrote Notes upon Seneca, to which from modeſty he would never ſuffer his name to be printed. He aſſiſted many of the learned men of his time, by the illuſtrations he gave them of certain paſſages, particularly Baronius, who has inſerted in his Works diſſertations on ſeveral curious parts of hiſtory, which he ſaid he had from Le Fevre; among others, the Diſſertation on the Wine mingled with Myrrh, which was given to our Saviour on the Croſs, a mixture which was uſually adminiſtered to criminals by the Romans, to lull and deaden the pain which ſo horrid a puniſhment as that of crucifixion muſt occaſion. This potion our Saviour refuſed, that he might

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might not diminish any of the pains which his love for us made him undergo.

Le Fevre ordered this inscription, written by himself, to be put upon his monument:

Nicolaus Faber!
Peccator non unus ex multis
Hic jaceo.
Quid de me dici verius
Aut a me utilius non video.
Agnosco te Bone Jesu, Tu mihi ignosce.
Ad hoc enim natus es, ad hoc passus,
Ad hoc pro nobis tremuisti
Ut per te securi essemus.
Vixi Ann. LXXIII. M. IV. D. I.
Decessi P. N. NOV. Ann. CIↃ. IↃC. XII.

ST. PREUIL

was Governor of Arras, and a man of great courage and generosity of mind. Having defeated and taken prisoner the Duke of Montmorency, he had endeared himself to Cardinal Richlieu; but he afterwards drew upon himself the vengeance of that sanguinary Minister for having requested Louis XIII. to pardon him. "If the King," said he, "were to do as he "ought to do for this interference of yours,

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"St. Preuil,* he would put your head where "your feet are."

He cauſed him to be tried for peculation and oppreſſion in his government; and (as the trials ordered by him were always followed by condemnation) he was ſoon found guilty, and executed in ſpite of the following letter, written to him by one of the Miniſters, which he produced upon his trial:

"Brave and noble St. Preuil, live by your "wits, pluck the fowl without making it cry "out. Do that which many other perſons "in your ſituation have been uſed to do in "their governments. Cut and carve for your-"ſelf. You may do entirely as you pleaſe."

RAVAULT

was preceptor to Louis XIII. The King was fond of a dog, which happening one day to

* St. Preuil farther diſguſted his Eminence by exclaiming, when he heard that the death-warrant for the Duke's execution was ſigned, "Had I known that the Duke was "to periſh on a ſcaffold, I would have blown out his brains "with my own piſtol as ſoon as I had taken him pri-"ſoner."

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jump at Ravault when he was giving his royal pupil a leſſon he kicked him. The monarch gave his tutor a violent blow on the head, who immediately retired from his preſence, and would never afterwards appear at court. He publiſhed an edition of Archimedes, and a Treatiſe on Phyſiognomy thus entitled, "The "Art of adorning the Perſon (taken from the "Meaning of this Scriptural Paradox, 'The "Wiſdom of a Man beautifies his Face') ex- "tended to all Sorts of Beauties; and the "Method to effect the Embelliſhment of the "Body by the beautiful Qualities of the "Mind." This art has moſt aſſuredly ſome foundation in reality. "It is generally "thought," ſays Rouſſeau very acutely, "that "the character of a man's countenance is "nothing but a manifeſtation of thoſe traits "with which nature has marked it. For my "own part I am apt to believe that beſides "this natural configuration, the features of a "man's face form themſelves by inſenſible "degrees, and take a certain portion of cha- "racter from the frequent and habitual im- "preſſion of particular affections of the mind. "Theſe affections diſplay themſelves in the "countenance. Nothing can be more certain "than this; and when they are converted "into habits they muſt leave behind them in-

"dubitable

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" dubitable traces, and render the face either " pleasing or disgusting."

FRANCOIS AUGUSTE DE THOU

was the son of the illustrious President of his name, and was condemned to death by the Cardinal de Richlieu, for not having revealed the secret of a conspiracy against him, which was communicated to him in confidence by his friend, M. de Cinq Mars. This gave occasion to the following distich:

O Legum subtile nefas! quibus inter amicos,
Nolle fidem frustra prodere proditio est.

Where will the law's refin'd chicanery end?
'Tis treason now not to betray a friend.

De Thou was the friend of the learned Grotius, who, in Two Letters to his Brother, mentions the following circumstances relative to him:

I.

Hugo Grotius Guilielmo Grotio Fratri suo.

" Mi frater——Est ita ut dicis, exitum " Thuani nosse triste est nobis. Et tamen me- " lius id quam ignorare ea, quæ ad famam " ejus

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" ejus purgandam pertinent. Hoc enim eſt " merces morientium. Voverat cum Te- " raſcone libertatem ſperaret ſacellum. Id " ſolvit morti jam addictus juſſa poni hoc " inſcriptione. Votum in carcere pro liber- " tate ſuſceptum, F. A. Thuanus corporis " carcere liberandus merito ſolvit, Chriſto " liberatori. Nos enim morte cogitata ad " eum finem dirigimus. Serviamus Deo, " proſimus quam plurimis. *Lutetiæ*, 2. *Oc-* " *tob.* 1642.

II.

" Laudo etiam pium affectum tuum, prò " heu quondam noſtro Thuano quam amavi " ſemper, amatus ſummi à viro ſummo ejus " patre. Reveritus ſemper & patris & avi " nomen ut virorum quibus vix ullos pares " Gallia tulit. Vides quæ ſunt in rebus hu- " manis periodi! Experti nos ſumus, experi- " entur alii. Solatium unicum in bonâ con- " ſcientiâ quam Deus adſpicit. *Lutetiæ*, 29 " *Novembris*, 1642."

De Thou ſuffered with great reſolution and piety. There was a conteſt between him and M. de Cinq Mars, who ſhould ſuffer firſt. It was

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was ſettled in favour of the latter by the confeſſor, who, on M. de Thou's urging his greater age, as entitling him to precedence in death, replied, "Well Sir, but then you ought "to be the more generous." He was cruelly mangled by the executioner, who was nearly ſtoned to death by the people for underſtanding his horrid buſineſs ſo ill. M. de Thou not long before he ſuffered, wrote this letter to M. de Puy, his couſin:

"My dear Couſin,

"I write you this line before I die, to re-"queſt you to remember me. I promiſe to do "the ſame thing for you in the next world, in "which I hope that God will receive me into "the number of the elect. I recommend to "you my brother and M. de Toulon. My "ſiſter de Pontac is here, whom I pity ex-"tremely. I intreat you to make uſe of your "friends to endeavour to procure for my bro-"ther the reſtoration of my property. The "only intereſt that I can now take in it is for "the payment of my debts, except that I have "made a vow during my confinement, to "which the father guardian of the Cordeliers "of Taraſcon is witneſs. It is to found a maſs "in the chapel of his convent of a hundred

"crowns

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" crowns a year. I recommend to you poor " little John my valet, and die

" Your affectionate friend,

Lyons, Sept. 12, 1642. " DE THOU."

" The memory of Francis De Thou," says his biographer, " was never rehabilitated, and " there never passed any letters patent on the " occasion. There was, indeed, a petition to " the King, but it was never followed up; and " his family were satisfied with the restoration " of his good name in the mind of every " Frenchman."

JOHN AUGUSTUS DE THOU,

son of the preceding person who bore his illustrious name, was Ambassador in Holland in 1657. He supported the pretensions of his nation with great firmness and dignity. The coachman of the Spanish Ambassador constantly affected to keep his carriage in a certain part of the public promenade at the Hague. That of the French Ambassador did the same. The two Ambassadors had therefore their carriages often stopped, and had violent disputes on

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on the ſubject. The Spaniſh Ambaſſador told his coachman not to let the French Ambaſſador paſs him upon pain of death. M. de Thou ſaid the ſame thing. It was after much altercation, and the interpoſition of the principal perſons of the province of Holland, ſettled in this manner, which was, to open the barrier at the place where the Spaniſh Ambaſſador's carriage ſtopped, ſo that it might enter the avenue, and go out of it at a place appointed for it. De Thou accepted of this modification, adding, "that he did not care by what "way the Spaniſh Ambaſſador went out, pro-"vided himſelf remained maſter of the field." On the Spaniſh Ambaſſador's ſaying, "that "he had better give way, as he was not in a "ſtate to oppoſe him;" De Thou replied, "that the King of Spain ought every where, "and on all occaſions, to yield the *pas* to his "maſter; that he ought to make no difficulty "in doing ſo; and if, by a misfortune which "he did not foreſee, all his ſervants ſhould "be killed in maintaining the rights of his "ſovereign, he would defend them alone to "the very laſt drop of his blood."

In one of his letters, dated from the Hague, 1657, ſpeaking of the Dutch, he ſays, "They "are bulls that we muſt manage by patience "and

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" and by arguments, that will have their effects
" after they have well ruminated and digeſted
" them; and as bulls are not tamed by prickles
" that are thrown at them, but driven into
" madneſs, ſo it is with theſe good folks when
" they are threatened and teized, as they let
" the king of Spain know but too well by the
" long war they carried on againſt him, firſt
" by defending themſelves, and next by at-
" tacking him, and reducing him to accept
" of ſuch ſhameful conditions of peace, that
" by one of them he has agreed that the navi-
" gation of the Sas and of the Scheld ſhall
" remain ſhut up as it is at preſent. I conſi-
" der too, that as our connections with the
" Engliſh nation are not amongſt thoſe things
" that never alter, and that his Eminence
" (Cardinal Mazarin) keeps up a correſpon-
" dence with M. le Protector (Oliver Crom-
" well), I think it is a matter of prudence to
" manage the minds and the inclinations of a
" nation that is very powerful by ſea, and
" that deſires nothing ſo much as to make an
" alliance with us againſt the Engliſh, if by
" and by they ſhould come to any rupture
" with us. I have more than once diſcovered
" thoſe ſentiments in the principal perſons
" among them, when they have explained
" themſelves to me in the warmth of wine, in
" which

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" which situation they sometimes mention
" those things with much freedom, which they
" conceal with the greatest reserve when they
" are perfectly sober."

ST. FRANCOIS DE SALES.

In what veneration the memory and the merits of this pious Bishop were held a few years ago, the following extract from the Literary Travels of Two Benedictins will evince:

" In the evening we arrived at Annecy, the
" cathedral of the titular Bishop of Geneva.
" The next morning we said mass before the
" body of St. François de Sales. We after-
" wards visited the present Bishop (in 1708),
" who follows the footsteps of his illustrious
" predecessor. He shewed us some original
" letters of St. François de Sales in support of
" his rights, written with great spirit and vi-
" gour*. A scent arises from them, that per-
" fumes

* One would think that the learned and virtuous Dr. Cheyne had taken his golden rule of conduct from the example of this exemplary Prelate. " To neglect nothing to
" secure

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" ſumes every one that is near to them. We " ſaw at the ſame time the ſtate of his dioceſe " ſent every five years to the Pope. It appears " by it, that the amount of the income St. " François de Sales had, when all charges " were deducted, was only one hundred " pounds a year. The preſent Biſhop has no " greater income, yet he is ſtill as much a " biſhop as thoſe who poſſeſs fifty or ſixty " thouſand livres a year. To be ſure he has " neither a coach, nor many ſervants, and does " not live luxurioufly; but he is not the leſs " happy on that account, and bears a greater " reſemblance to the Apoſtles, and the bleſſed " biſhops, who made a merit of being poor, " and had no money but that which they " gave to thoſe that were diſtreſſed. The " L'Eſprit de St. François de Sales, in one " volume octavo, is an excellent book. Ma- " dame de Sévigné ſaid of this ſaint, let us " ſave ourſelves with St. François de Sales, " he knows ſuch pleaſant methods."

" ſecure my eternal peace, more than if I had been certified " I ſhould die within the day; nor to mind any thing that " my ſecular duties and obligations demanded of me, leſs " than if I had been enſured to live fifty years longer."

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BENSERADE.

"*Diſeur des bons mots mauvais caractere,*" ſays the virtuous and amiable Paſcal. Vanity, and a deſire of ſaying ſomething rather brilliant than ſolid, conſtitute the baſis of the character. When Benſerade, who was a man of great wit, did not find the company ſufficiently numerous to ſtimulate the efforts of his imagination, he uſed to requeſt that the ſervants might be called in to afford him a larger theatre for his exertions.

Benſerade was a prieſt, and uſed to dine abroad in company every day. Some one wrote theſe lines upon him:

What makes our lively bard to-day
Look in ſo dull and ſad a way?
Does ought portend his final doom?
No; he's oblig'd to dine at home.

He had ſatirized a knight of the order of St. Michael in ſome of his verſes, and was well thraſhed by him. Some one ſaid,

Our

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Our bard is in a wretched way,
And deſtin'd to each horrid evil;
St. Michael * met him t'other day
And beat him like the very devil.

* At one of thoſe diſgraces to good breeding and good conduct called watering-places in this country, a lady a few years ago had a daughter ſatirized by a miſerable poetaſter of the place. She came to him ſoon afterwards with a horſewhip in her hand as he was ſitting at dinner at the public table, and laid it over his ſhoulders very handſomely. "This, my good friend," ſaid ſhe, "is for the firſt offence; "if you chooſe to repeat it, you may be aſſured that you "ſhall have a double portion of this wholeſome diſcipline." The bard took to his heels as faſt as he could, and quitted the place ſoon afterwards, leaving the innocence of the young, the beautiful, and the witty,† untainted by the ſlander of folly and malignity.

Lord Lyttleton ſays well:

Seek to be good, but aim not to be great:
A woman's nobleſt ſtation is retreat;
Her faireſt virtues fly from public ſight,
Domeſtic worth, that ſhuns too ſtrong a light.

† Pericles, in his celebrated funeral oration, addreſſing himſelf to the females of Athens, ſays, "As to female "excellence, I ſhall expreſs it all in one ſhort admonition. "It is your greateſt glory not to be deficient in the virtue "peculiar to your ſex, and to give the men as little occaſion "as poſſible to talk either well or ill of your behaviour."
THUCYDIDES.

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PERE BERNARD,

the good prieſt, as he was called, was the conſtant attendant upon all the unfortunate perſons of his time at Paris who ſuffered by the hands of the executioner.

The fame of his benevolence and his piety had reached Cardinal Richelieu, who ſent for him, aſked him what he could do for him; told him, that his exemplary and uſeful labours had entitled him to every attention that could be paid to him, and preſſed him to tell him what he wanted. "All that I want my Lord," replied he, "is a better tumbril to conduct my "penitents to their place of ſuffering; that "indeed is all I want, and I hope your Emi-

Santeuil ſays prettily, in his Hymn to Pious Women,

Se ſub ſerenis vultibus
Auſtera virtus occulit,
Timet videri, ne ſuum
Dum prodat, amittat decus.

With placid looks and artleſs mien
The honour of her ſex is ſeen;
With what an ardent zeal ſhe flies
Th' obtruſiveneſs of mortal eyes;
And ſeems a prey to vain alarms,
Leſt admiration ſpoil her charms.

"nence

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" nence will gratify me in that reſpect." He refuſed a rich abbey which was offered him by Richelieu.

ANN OF AUSTRIA,

QUEEN OF FRANCE.

THIS high-ſpirited princeſs having been one day treated by the proud Cardinal de Richelieu with more than uſual indignity, and having been threatened by him with a criminal proſecution on account of her ſuppoſed intrigues with the Court of Spain, burſt out into this exclamation: " *M. le Cardinal, Dieu ne paye* " *pas toutes les ſemaines, mais enfin il paye.*"

M. DE CHALAIS

was Great Maſter of the Wardrobe to Louis XIII. He uſed to make faces at his ſovereign behind his back while he was dreſſing him, and even while he was in priſon for treaſon he could not refrain from ſpeaking ill of that monarch, nor from writing letters that offended him. Louis uſed to ſay of him, " *Cet* " *homme eſt d'un malicieux nature.*;" that

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" man is by nature malignant." On the day he ſuffered, the common executioner was ſent out of the way by his friends; and a priſoner in the gaol of Thouloufe, who received his pardon on the occaſion, was appointed to perform his office, which he did in ſo unſkilful a manner, that M. de Chalais received ſeveral ſtrokes before his head was ſevered from his body. This gave riſe to ſome French lines written by one of his enemies, which may be thus tranſlated;

From puniſhment thou art not free,
And hidden vengeance follows thee *,
Wretch, though thy ſentence merely bears
That thou ſhouldſt loſe thy worthleſs head,
Yet heav'n in juſtice interferes,
Thou'rt hack'd to pieces in its ſtead.

ST. VINCENT DE PAUL.

HAD the Roman Catholic church confined its canonizations to perſons of ſuch eminent virtues as St. Vincent de Paul, what ſovereign

* Over the entrance of the Chamber of Criminal Juſtice at Paris was written,

..... *Raro antecedentem ſceleſtum,*
Deſeruit pede pœna claudo.

HORAT.

would

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would not have envied its power and authority?

St. Vincent was the ſon of a farmer in Gaſcony, who, obſerving in him very quick parts, ſent him to a grammar-ſchool; after which he took orders, and poſſeſſed ſome benefices of no very great value. In 1605, going to Marſeille by ſea to receive a legacy which had been left him, he was taken priſoner by ſome Algerine pirates, and carried into Algiers, where he was bought as a ſlave by a fiſherman, who, finding him not able to bear the fatigues of a ſea life, ſold him to a phyſician, who, having taught him ſome ſecrets in alchymy, offered to leave him his eſtate and his practice at his death, if he would change his religion. This he refuſed with ſo much earneſtneſs, that the phyſician ſold him to a Renegado Chriſtian, who came from Nice, in Savoy. The apoſtate had three wives, one of which went often to the field in which St. Vincent worked, and was much taken with the ſanctity of his manners, and would often aſk him to ſing to her ſome hymns of the Romiſh Ritual, as the Salve Regina. She was ſo ſtruck with his piety and reſignation, that ſhe was continually telling her huſband that he had baſely deſerted his own faith, and had taken up another which had by no means the purity of that

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which he had abandoned. Confounded by her remonſtrances, he agreed to eſcape with St. Vincent into France; they landed in that country, and he abjured his apoſtacy at Avignon. At Paris he became acquainted with Cardinal de Berulle, the founder of that illuſtrious ſeminary of piety and virtue, the Fathers of the Oratory, who recommended him to the employment of preceptor to the ſons of M. Gondy, General of the Gallies of France. The celebrated Cardinal de Retz, ſon of the General, he inſtructed in theology; but his pupil does not appear to have been very attentive to his maſter's directions.

During the time of the civil wars of the Fronde in France, the diſtreſs of the country was very great *, every charitable eſtabliſhment

* France, during the civil war, ſuffered by peſtilence and by famine. "A moſt horrid contagious fever took place," ſays a writer of the times; "and in the diſtrict of Guiſe," adds he, "I ſaw ſix hundred perſons whoſe miſery was ſo "great, that they devoured the remains of dogs and horſes "after they had been abandoned by the wolves. Many of "the poor wretches live upon toads, lizards, and graſs; and "they reſide in holes and caverns more fit for the habitation "of wild beaſts than of men. The more conſiderable inha-"bitants of the towns are in the moſt abject ſtate of diſtreſs. "The paleneſs of their countenances announces the moſt "horrid

ment ſuffered, and no one more than that of the proviſion for Orphan Children, inſtituted by M. Vincent. He called together the ladies that were patroneſſes of the charity, and thus addreſſed them:

"Compaſſion and charity, Ladies, have "made you adopt theſe little helpleſs children "as your own. You have been their mothers "according to grace, ſince their natural mo- "thers have deſerted them. Can you then "conſent to abandon them likewiſe? Suppoſe "for a moment, then, you are no longer "their mothers, and put yourſelves in the place "of their judges. Their life and death is in "your hands, and I will now take your voices "and opinions. This is the time to paſs their "ſentence, and to know whether in future "you will retain any mercy towards them. "They will live if you continue to take any "charitable care of them, and on the con- "trary they muſt die and periſh infallibly if

"horrid want, and we are obliged to give them aſſiſtance "ſecretly; as well as the poor nobility of the country, "who, devoid of bread, and reduced to lay upon ſtraw, are "aſhamed to go out to beg what is neceſſary for their "exiſtence; and beſides, of whom are they to aſk it? "the calamity of war ſupervening has put every one on an "equal footing of miſery."—*Relations des Miſſions en* 1650.

"you

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" you forſake them. This is indiſputable, " no one in their ſenſes can doubt of it."

The whole aſſembly burſt into tears, and agreed with one voice to perſevere in their efforts for the continuance of the charity.

Ann of Auſtria had ſuffered ſo much from the imperious temper of Richelieu, that ſhe was reſolved to diſmiſs all his creatures from the miniſtry, and particularly Cardinal Mazarin. M. Beringhem and St. Vincent de Paul prevented her from doing it, each in his own way; by Beringhem telling her Majeſty, that as he had the ſecret of public affairs, having long ſerved under Richlieu, ſhe could not do without him; and Vincent by preaching to her the general Chriſtian principle of forgiving one's enemies.

That ſituation of mind and of body in which a man (whatever may happen to him) is always tranquil, always the ſame, and always equal to himſelf; that happy ſtate in which St. Vincent continually kept himſelf, is leſs, he uſed to ſay, a particular virtue than a virtue which ſurpaſſes all the reſt. " It is," added he, " a ray " that ſhews from without what peace and " what beauty of mind there are within."

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St. Vincent, by order of Innocent X. ſent nine prieſts from his ſeminary as miſſionaries to Ireland. He directed them to begin by catechiſms, and then join ſimple, clear, and pathetic explanations to them. "This method," ſays his biographer, "anſwered very well; and the "people of Ireland, who languiſhed in the "extremeſt ignorance, were taught to believe "what they ought to believe; they became "acquainted with the obligations which Chriſ-"tianity impoſes upon thoſe who believe in it; "and the change in the minds of the Iriſh, "particularly thoſe of the dioceſes of Caſhel "and Limerick, to whom particularly the "miſſionaries were ſent, that their biſhops "could hardly believe what they ſaw."

The ſame ſpirit of humility and of ſelf-denial which pervaded the life of our Saint followed him to his death, and cauſed it. He ſeems abſolutely to have died from want of common attention to his health and to his infirmities, the exceſs of which in many other perſons of a different character from St. Vincent, is not unfrequently known to produce that miſchief which they are ſo anxious to avoid, and who die from the very means they take to prevent dying. His humility, like all his other virtues, was very great; and on the Prince of Condé's preſſing

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preſſing him to be ſeated before him, he refuſed, as being the ſon of a poor farmer. "Virtuous man," replied the prince, "do "you not recollect

Moribus et vitâ nobilitatur homo;

"that it is only virtue and good conduct that "really ennoble a man?"

In the ſpring of 1640, the pious and venerable St. Vincent waited upon Cardinal Richelieu to repreſent to him the extreme diſtreſs of the French nation, occaſioned by a long and expenſive war; and, having thrown himſelf at his Eminence's feet, exclaimed in a tone of voice animated by the love he bore to mankind, and the extremeſt pity for their ſufferings, "O my Lord Cardinal! for God's ſake "give us peace! Have ſome compaſſion upon "us; give peace to France!"

Richelieu was touched with the manner in which the Saint addreſſed him, appeared to be by no means offended with the liberty he had taken, and replied to him in a very mild manner, that he was then actually labouring at the means of giving peace to Europe; but that it did not depend on him only, and that there were a great number of perſons,

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perſons, both within and without the kingdom, whoſe conſent was neceſſary to conclude a peace.

Soon afterwards St. Vincent de Paul paid another viſit to the Cardinal to repreſent to him the miſerable ſtate of the Catholic church in Ireland, and how much honour it would do him, as a prince of that church and a man of piety, to aſſiſt by force of arms a people who were perſecuted merely for attachment to the religion of their anceſtors; and that the Pope would ſecond his views, and preſent him with a hundred thouſand crowns for that purpoſe. The Cardinal heard it with a degree of patience which he did not always poſſeſs, and told him that his ſovereign had at preſent too many affairs upon his hands to permit him to ſend troops againſt England; that the ſum of money offered by the Pope was merely a mite towards defraying the expences; that an army was an immenſe machine, and was put in motion with the greateſt difficulty; that ſo many things were neceſſary for its proper equipment and ſubſiſtence, that millions would not be ſufficient; and that there was beſides the hazard of want of ſucceſs to be taken into the account; the loſs of men by diſeaſe as well as by arms; and all thoſe riſks

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risks that ought only to be incurred when a war was inevitable."

"My Saint, the Saint after my own heart, "is," says a French writer, "St. Vincent de "Paul. He is the pattern of all founders of "charities. He has deserved his apotheosis, "as well from philosophers as from Christians. "He has left behind him more useful monu- "ments * than his sovereign Louis XIII. In "the midst of the wars of the Fronde, he was "equally respected by the two parties. He "alone, without any other assistance, would "have prevented the fatal day of St. Barthe- "lemy. He was anxious that the accursed "bell of St. Germain l'Auxerrois, which "sounded as the alarm bell to that horrid "massacre, should never be heard to sound "again. He had so much humility, that "when he officiated at Val de Grace on the "great festivals, he refused to wear the superb "sacerdotal capes with which Mary de Me- "dicis had presented the sacristy of that royal "convent."

* He founded a society for the redemption of captives, and another for the protection of Orphan Children.

GASSENDI.

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GASSENDI.

As this great philoſopher was one day taking his morning's walk near Digne in Provence, his ears were aſſailed by repeated exclamations of "A ſorcerer, a ſorcerer!" On looking behind him he beheld a man with his hands tied, whom a mob of peaſants were hurrying to priſon. On obſerving the man whom they were thus treating he ſaw him a perſon of mean appearance and of great ſimplicity of character. He deſired them to leave him alone with him, with which they immediately complied, as the virtues no leſs than the learning of Gaſſendi had given him great authority with them. "My friend," ſaid he to the ſorcerer, when he was alone with him, "you "muſt own to me ingenuouſly whether you "have made a compact with the devil or no. "If you confeſs it, I will give you your liberty "immediately; but if you refuſe to tell me, I "will give you up directly into the hands of "the magiſtrate."—"Sir," replied the poor peaſant, "I will own to you that I go every "day to an aſſembly of wizards; one of my "friends has given me a drug which I take "to effect this, and I have been received as "a ſorcerer amongſt them now for theſe three "years.

years." He then informed Gaſſendi in what manner he was received by them, and ſpoke of the different devils that met there as if he had been all his life acquainted with them.—"Shew me then," ſaid the philoſopher, "the drug which you take when you "attend this infernal aſſembly, for I intend "to-night to go there with you."—"As you "pleaſe, Sir," replied the peaſant; "I will "take you there as ſoon as the clock has "ſtruck twelve to-night."

The peaſant met Gaſſendi at the hour appointed, gave him an opiate of the ſize of a walnut, and deſired him to ſwallow it after he had ſeen him do the ſame. This Gaſſendi pretended to do, and they lay down together upon a goat ſkin. The peaſant ſoon fell aſleep, and appeared much agitated in his ſlumbers, writhing and twiſting his body about as if he had been diſturbed by bad dreams. He ſlept for five or ſix hours, and on waking ſaid to Gaſſendi, "You, I am ſure, "ought to be well ſatisfied with the manner "in which the great goat received you. It "was a very conſiderable honour he conferred "upon you, to permit you to kiſs his tail the "firſt time he ever ſaw you."

"Gaſſendi,"

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" Gaſſendi," adds the relator of this ſingular adventure, " moved with compaſſion at " the ſituation of the poor man, endeavoured " to convince him of his error. He took the " opiate and gave it to a dog, who very ſoon " fell aſleep with great convulſions. The " peaſant was ſet at liberty, and very probably " undeceived thoſe of his brethren who had " believed in the ſame impoſture."

Gaſſendi, like our Sir Iſaac Newton, was a man of great ſimplicity of character, and extremely fond of children. When he reſided with his illuſtrious friend M. Montmour * at Paris, he would at any time leave his books and his papers when ſolicited by his young folks to go with them to the public gardens.

" I knew this great philoſopher extremely " well," ſays Segrais, " both in Provence and " at the table of M. de Montmour at Paris. " He was one of the gentleſt and the ſweeteſt " tempered men in the world. He never " knew what it was to be angry; you might " do what you pleaſed with him. He died

* He publiſhed at his own expence a very magnificent edition of Gaſſendi's works in folio.

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" of having been bled too much, and was " conſcious himſelf that his butcher-like phy- " ſicians were ſhortening his life by taking " all his blood out of his veins. He ſaid, how- " ever, to his murderers, ' I am ſure that you " weaken me by bleeding me ſo often, and " that you haſten my death, but I am in your " hands.' Then rubbing his hand upon his " heart juſt before he died he ſaid, ' See what " the life of man is!'

" Gaſſendi uſed to ſay," adds Segrais, " that judicial aſtrology was a trick, but a " trick invented with more dexterity than any " other in the world. ' I,' ſaid he, ' learned " aſtronomy as an aſſiſtant to aſtrology, but " I was ſo often deceived that I gave it up " and betook myſelf to aſtronomy only."

Gaſſendi, like a true philoſopher, was anxious to ſee *quicquid agunt homines*, all the diverſities of human life and of human opinions.

Anatomy, phyſiology, and the dietetic parts of medicine, occupied occaſionally the attention of Gaſſendi. He had a philoſophic and a ſucceſsful diſpute with the celebrated Van Helmont reſpecting the nutriment of mankind,

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mankind, whether it ſhould be compoſed of vegetable or of animal food. Gaſſendi, perhaps more from humanity than from phyſiological reaſoning, concludes in favour of a vegetable diet, and in one of his letters to his antagoniſt relates this curious fact, which he ſays was very well authenticated to him:

"The crew of a veſſel belonging to M. "Beaumazet, a Knight of Malta, took on "board their ſhip at one of the Cyclades a "ewe and a lamb; the ewe they ſoon ate, "but brought up the lamb by hand, and made "him eat bread, fiſh, and cheeſe; and on "their return to Malta nine months after-"wards they had the lamb put into paſture, "and he would not eat graſs."

ABBE MAROLLES.

THIS Abbé was an enormous tranſlator; Virgil, Lucan, Martial, Athenæus, fell into his hands, and are all dully and inaccurately tranſlated. He alſo took it into his head to make verſes. His tranſlation of Martial's Epigrams he ſent to Menage, who wrote in the title page, "Satires againſt Martial." He was

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one day telling Liniere how little his verſes coſt him. "I believe, Sir," replied he, "that "they coſt you to the full as much as they "are worth *."

Abbé Marolles's Memoirs of his Life, which contain the literary hiſtory of France of his times, is an entertaining book. It perhaps gave riſe to a much better book in the ſame manner, *Huetius de rebus ad ſe pertinentibus*, which would well bear a tranſlation into Engliſh.

DU RYER

was as unrelenting a tranſlator of the ancients as Abbé Marolles. It was ſaid of him "*Magis "fami quam famæ inſerviebat*," his tranſlations were made in ſuch a hurry. He was paid for them in a certain regular proportion. He had three ſhillings a leaf for his proſe tranſlations; three and ſixpence for every hundred of long verſes, and two ſhillings for every hundred of the ſhorter ones.

* "What is written without effort is in general read "without pleaſure."—*Dr. Johnſon.*

PRESIDENT

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PRESIDENT ROSE

was private ſecretary to Louis XIV. and was much conſidered by him. The men of letters of his time always found in him a ready protector with his ſovereign. He put the ſame trick upon Moliere which Parnel put upon Pope; he turned into Latin verſe Moliere's ſong of *Q'uils ſont doux bouteille jolie, Quam dulces amphora amænæ, &c.* and made Moliere think that he had borrowed from it.

Roſe had a ſon-in-law who was continually teazing him with accounts of his daughter's ill conduct. "You may tell her from me," ſaid the Preſident one day to him, "that if "ſhe does not mend her conduct I will diſ-"inherit her."

LE CHEVALIER DE JARS.

When Chateauneuf, the Keeper of the Seals of France, was arreſted for treaſon, Chevalier de Jars, his intimate friend, was ſent to the Baſtile. Threats, promiſes, every thing was employed by the vindictive Richelieu to get from him the ſecrets of Chateauneuf. He

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was tried and condemned to death by his judges on a promiſe that he ſhould not ſuffer. He was conducted to the ſcaffold, where he was again ſolicited in vain to betray his friend. He had no ſooner laid his head upon the block than a voice was heard crying out loud, "Pardon, pardon!" De Jars, lifting up his head with the greateſt tranquillity, ſaid to the principal magiſtrate who attended on the ſcaffold, "Sir, I ſee through "all your low and pitiful artifices; you "expected to draw ſome advantage perhaps "from the fright into which the apprehenſion "of immediate death might have thrown me. "Another time know better the perſons with "whom you have to do. I am, thank God, "at preſent as much maſter of myſelf as I "ever was. I perſiſt in ſaying, that M. de "Chateauneuf is an honeſt man, and has al-"ways been a good ſubject to his ſovereign."

CALIGNON,

CHANCELLOR OF THE KINGDOM OF NAVARRE,

was ſent by his ſovereign, Henry the Fourth King of France, as one of his ambaſſadors to Elizabeth Queen of England, and had an audience of her at her palace of Richmond. She expreſſed to him a great deſire to unite the

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the Catholic and the Proteſtant religions; and declared her firm intention of aſſiſting the French Proteſtants in caſe they ſhould be ill-treated. She diſcourſed with him in ſo open a manner, that he was led to tell her that his maſter had an intention of marrying his ſiſter to the King of Scotland if her Majeſty approved of it. She replied, without making any ſpecific declaration on the ſubject, that if Henry the Fourth had not been married ſhe would have received him as a huſband with greater ſatisfaction than ſhe would have taken any other ſovereign in the world.

"Calignon," ſay the private Memoirs of the Embaſſy, "was particularly noticed by Eli-
"zabeth, as he was a perſon of great learning.
"She called him one day into her ſtudy,
"where ſhe ſhewed him a tranſlation ſhe had
"made of ſome of the tragedies of Sophocles,
"and of two orations of Demoſthenes. She
"permitted him to copy a Greek epigram
"which ſhe had written. She aſked his opi-
"nion upon ſome difficult parts of Lyco-
"phron, that ſhe had in her hands, and of
"which ſhe had tranſlated ſeveral paſſages."

Calignon died of chagrin. His ſovereign thought he had ſome reaſon to be diſpleaſed

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with him, and mentioned it to him one day in ſo ſtrong a manner that he immediately took to his bed, whence he never roſe afterwards. The king, however, finding his miſtake, ſent one of his miniſters to him and ordered his own phyſician to attend him. It was too late, and Henry had the mortification to be obliged to declare openly, that in loſing Calignon he had loſt one of his moſt faithful as well as moſt intelligent friends.

LOUIS XIV.

KING OF FRANCE,

who does not ſeem to have been very ſparing of the lives of his ſubjects, conſented with reluctance to puniſh deſerters with death. "They are men," ſaid he, "like ourſelves; "and when we conſider the artifice, the force "that we ſometimes make uſe of to procure "ſoldiers; and what effect upon young and "ignorant minds quarrels, pique, and diſ-"appointment have; and how often perſons "chooſe for themſelves a profeſſion at a pe-"riod of life when the law does not permit "them to diſpoſe of their property, there are "great allowances to be made."

He

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He thus concludes his celebrated addreſs to his ſon Le Grand Dauphin, as he was called. "I eſtabliſhed, my dear ſon, by a "new proclamation, the old penalties againſt "oaths and ſwearing; and I was reſolved to "make ſome public examples of thoſe who "infringed my edicts. I added, likewiſe, "ſome freſh penalties to thoſe which had "been impoſed againſt duels, and let my "ſubjects know that neither birth nor rank "would exempt any one from them. I ba-"niſhed from my court the Count of Soiſſons, "who had called out the Duke of Navailles; "and I impriſoned in the Baſtile the perſon "who carried the challenge, although the "affair was not brought to effect.

"I took great pains to deſtroy Janſeniſm, "and to aboliſh all thoſe aſſociations where "this diſpoſition to novelty appeared to be fer-"menting *; aſſociations made, perhaps, by "well-meaning perſons, but who either did "not, or could not know to what dangerous "lengths they might be carried.

* "*Point d'aſſemblées*," ſaid Louis XIV. on another occaſion. Lord Chancellor Hardwick, on being told of the aſſociations for the better obſervance of the Lord's day, ſaid, "What, are not the laws ſufficient to protect them-"ſelves? I do not like aſſociations; they may be turned to "a bad account."

"Conſider,

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" Conſider, my ſon, that we are not only " defective in gratitude and in juſtice, but in " prudence and in good ſenſe, when we are " deficient in reſpect to that Great Being " whoſe vicegerents we are. Our obedience " to his will is the rule and the example of " what is due to us. Armies, councils, every " human means would be weak props to ſup- " port us on the throne, if every perſon had " the ſame right to it as ourſelves, and did " not acknowledge a ſupreme power of which " ours is but a part. The public homage " that we pay to this inviſible and ſupreme " Power, may juſtly be ſtyled the firſt and " the moſt important part of our policy, if it " had not a more noble and a more diſinte- " reſted motive.

" I conjure you, my ſon, and intreat you " above all things, do not entertain in religion " that regard to intereſt, execrable when it is " the only one, and which, beſides, would " never ſucceed; for artifice is always belying " itſelf, and never for any length of time pro- " duces the ſame good as truth. All the " advantages that we poſſeſs over other men " in the high rank we hold, are merely " new claims upon our ſubmiſſion to Him of " whom we hold them; and with reſpect to

" him

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" him the exterior without the interior is no-
" thing at all, and rather ſerves to enrage than
" to pleaſe him.

" To preſerve this interior diſpoſition that
" I wiſh above all things to obſerve in you,
" it is neceſſary to place before your eyes
" certain truths of which we are intimately
" convinced, but which our occupations, our
" pleaſures, our greatneſs itſelf, are but too
" apt to efface from our minds.

" I ſhall not affect the preacher with you.
" I have taken the greateſt care to chooſe
" for your education thoſe perſons whom I
" thought the moſt likely to inculcate virtue
" in you, both by precept and example.

" Many of my anceſtors have awaited the
" cloſe of life to give ſimilar inſtructions to
" their children; on the contrary, I have
" thought that they would have more force
" and effect upon you whilſt the vigour of my
" age, the freedom of my underſtanding from
" embarraſſment, and the proſperous ſtate of
" my affairs, would not allow you to ſuſpect
" any diſguiſe in me, nor to ſuppoſe that they
" were occaſioned from fear of danger. Do
" not, my dear ſon, give me the diſpleaſure

" of

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" of perceiving that they have only ſerved to " render you more blameable in proportion as " you ſhall either forget or act contrary to " them,"

Peliſſon, in his panegyric upon Louis XIV. ſpoken in 1671, ſays, " The Sovereign has " an intention of putting upon paper for his " ſon, and in his own hand-writing, the ſecrets " of his government, and the eternal leſſons " of thoſe things a prince ought to do or to " avoid. In this he is not only the father " of that amiable prince; nor is he only the " father of his people; but the father of all " future people and of all future kings."— *Œuvres Diverſes de Peliſſon. Paris*, 1735, 12mo.

Louis one day, on hearing the following cantique of Racine ſung in Madame de Maintenon's chamber,

Mon Dieu, quelle guerre cruelle!
Je trouve deux hommes en moi.*
L'un, veut que plein d'amour pour toi
Mon cœur te ſoit toujours fidele;
L'autre, à tes volontés rebelle
Me revolte contre ta loi;

* This reminds one of what a prince ſays of his two natures, in the Cyropædia.

How

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How dire the conflict in my mind!
Two men in me, my God, I find.
The one, with love of thee impreſt,
With apt obedience fires my breaſt;
The other, traitor to thy will,
Thy laws forbids me to fulfil;

immediately exclaimed, "Alas, I am very "well acquainted with theſe two men!"

St. Simon and Dangeau tell us, that in the latter part of his life Louis ſaw a ſtag of an enormous ſize as he was hunting in the foreſt of Fontainbleau, and returned to his palace ſadly oppreſt with grief and with melancholy; and that ſome time afterwards, a ſmith from Meudon applied in a very earneſt manner for admiſſion to him, which was at firſt refuſed, but granted afterwards, on his mentioning to one of the miniſters ſomething that was known only to the King and to himſelf, and which related to the portentous animal he had ſeen. The tradition is, that when he was cloſeted with the King he told him, that the Almighty Diſpoſer of the fates of kings and of kingdoms had reſolved to bring ſome horrid calamities upon himſelf and his dominions, which his manner of living and careleſs conduct had deſervedly brought upon them; but that in conſequence of his repentance and his piety they ſhould be deferred

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deferred till the reign of one of his ſucceſſors, who ſhould periſh on a ſcaffold *.

MADAME DE MAINTENON.

THIS faſcinatreſs of the faſtidious and imperious Louis XIV. is thus deſcribed by one who knew her, Madame des Noyers:

"*Ses yeux et ſon eſprit ſont ſi bien d'accord,*
"*que tout ce qu'elle dit va droit au cœur.*"

Who can wonder at the influence ſhe had over the monarch then in the wane of life †?

* Catherine of Medicis occaſionally conſulted ſorcerers and perſons who pretended to prophecy and to divination. She was once ſhewn in a glaſs the fate of her ſucceſſors in the kingdom of France. Firſt appeared the image of a young man with emblems of premature death, and ſurrounded with dark clouds; then another with two crowns; a third appeared in a ſplendid and bright horizon, and encircled with every ſymbol of felicity, which, however, diſappeared in an inſtant. The other ſucceſſors then appeared, like the ſucceſſors of Banquo in Macbeth, with the proper deſignations of their reigns. The Preſident Henault has given an account of this ſingular tranſaction in one of the ſcenes of his tragedy of François Second.

† "Love," ſays Buſſy de Rabutin, "is like the ſmall-
"pox; the later in life we have it, the worſe in general it is."

THE

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THE DUKE OF ORLEANS,

REGENT.

Marechal, the principal ſurgeon to Louis XIV. was one day mentioning to his ſovereign the talents which this accompliſhed and profligate Prince poſſeſſed. "He knows, "Sire," ſaid he, "ſo much, that I am ſure he "could gain a handſome livelihood by ſix or "ſeven different arts."—"All this is very "true," replied the monarch, "but my "nephew is a *fanfaron des Crimes*; he is fool-"iſh enough to wiſh to be thought more pro-"fligate than he really is."

M. de Meril was accuſed of having conſpired againſt the life of the Regent in the affair of Prince Cellamar; but as he was only guilty of refuſing to give up the names of the perſons concerned in it, the world was much pleaſed with his behaviour. A perſon of the ſame name waited upon the Regent to aſſure him that he was neither a relation nor a friend of M. de Meril. "So much the worſe for "you, Sir," replied the Regent; "for your "nameſake is a very fine fellow."

A favourite

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A favourite miſtreſs of the Regent was once very anxious to get from him a certain ſecret of ſtate. The Regent, taking her by the hand, led her to the glaſs, and ſaid with a ſmile, "I "muſt indeed confeſs that you have one of "the moſt finely turned ears I ever ſaw; but "it was not intended to be entruſted with a "ſecret." The lady took the hint, and never afterwards iterated the requeſt.

LOUIS,

DUKE OF ORLEANS,

diſguſted with the example of profligacy which his father the Regent had afforded him, on his death quitted the world and retired to the Convent of St. Genevieve in Paris; from which retreat he never ſtirred but to attend to his family concerns at the Palais Royal, or to viſit the hoſpitals. He drank no wine; he wore a hair ſhirt; and ſpent many hours of the day in religious exerciſes. He was a perſon of great knowledge, particularly in the Oriental languages. He founded a chair for the Hebrew language, and wrote ſeveral religious tracts; among others a treatiſe againſt frequenting plays. A man of known probity and

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and piety was charged by him with the administration of his charities, which were very great, and which extended to every possible situation of human distress. His humility was so remarkable, that the good Rollin, on some occasion in which he would not exert the consequence of his rank, said to him, "Sir, for most other "persons we are obliged to pray that they "may be more humble than they are; yet, "though this is a season of humiliation (the "Holy Week), I think I must be obliged to "pray for more pride and a greater regard to "your own dignity for your Royal Highness." This excellent Prince died at the age of forty-nine, and the pious Queen of France, the daughter of good Stanislaus, exclaimed, on hearing of his death, "There is "gone a blessed Prince who has left behind "him many miserable wretches."

The Duke, on quitting the Palais Royal, ordered all the indecent pictures which belonged to his father, to be cut in pieces by Coypell, who did not too rigorously obey his orders. The Duke was anxious that the charms and the magic of one of the most impressive of the fine arts, should not be prostituted for the purposes of corrupting the mind and debauching the imagination; but that

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they ſhould afford motives to virtue, and animate the coldneſs of moral inſtruction by vivid and glowing examples.

CARDINAL DUBOIS.

THE following Inſtructions were drawn up for the uſe of Abbé Dubois, when he became prime miniſter, by Sir Luke Schaub, Bart. ambaſſador from the court of England to that of France. They unite the policy of Machiavel with the integrity of d'Oſſat, and may be peruſed with improvement by all future miniſters. They are permitted to decorate this COLLECTION by the kindneſs of the amiable and elegant Mrs. LOCK, of NORBURY Park, near Leatherhead, the daughter of the writer.

Inſtructions pour le CARDINAL DUBOIS.

" Les dernieres fois, que j'ai eu l'honneur " de m'entretenir avec vous, il m'a paru que " vous aviez beſoin de certains points fixes " aux quels votre eſprit dilatté par une trop " tumultueuſe diverſité d'ideés peût ſe refu- " gier comme a autant d'azyles, pour prendre " haleines en ſurete.

" Autorité

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" Autorité, menagements, habitudes, be-
" ſoins paſſez, neceſſité preſente, inconveniens
" a faire le bien, et a ne le pas faire! tout
" cela vous combat tour à tour, et vous tient
" en ſuſpens, lorſque vous devriez reſoudre
" ou executer. Et comme vous n'avez pas
" ou qu'on ne vous laiſſe pas le tems de vous
" recueillir aſſez pour concilier, tous ces
" divers mouvemens par des maximes gene-
" rales et ſeures, je tente de vous en ſug-
" gerer quelques unes.

" 1. Devenu Premier Miniſtre, il faut qu'en
" homme regeneré vous regardiez tous vos
" péchez paſſez comme veniels, et effacez,
" et tous vous péchez futurs comme mortels
" et impardonables.

" 2. Depuis que votre credit eſt converti
" en titre d'autorité. Vous étes reſponſable
" de tout. Et il ne ſe commettra ni bien ni
" mal dans l'état qui ne ſoit la votre.

" 3. Votre autorité embraſſe tout. Et tout
" eſt de votre metier, lequel, ſi vous ne ſavez
" le faire en entier, vous accablera.

" 4. C'eſt dans les commencemens qu'il
" vous importe le plus de vous montrer égal

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" a votre autorité : puiſque tout ce que vous
" relacherez de vos droits ſur les autres, ac-
" croitra aux autres ſur vous.

" 5. Il faut que vous ſoyez ſaiſi de toute
" l'autorité qui vous appartient, pour pouvoir
" en diſpenſer a chaque ſubalterne ſa juſte
" portion.

" 6. Il faut pourtant que vous gardiez des
" menagemens. Mais ce n'eſt qu' avec votre
" maitre ſeulement, pour lui faire ſentir tou-
" jours que votre autorité, n'eſt employée
" que comme elle etoit deſtinée a ſuppléer a
" ce qu'il manquoit a l'exerciſe et a la ſecu-
" rité de la ſienne.

" 7. Avec les autres vous ne devez garder
" des menagemens que pour leur faire le bien
" et pour les y affectionner.

" 8. Le public toujours jaloux de l'autorité
" applaudera a la votre, ſi ſes premiers coups
" tombent ſur ceux qui auront été trouvez en
" fraude.

" 9. Armez vous d'un rigidité ſalutaire
" contre le mal, et ne reconnoiſſez pour amis
" et pour cliens ceux qui font le bien ou qui
" la

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" la desirent. Ce n'est que par cela que vous " pouvez relever l'esperance publique.

" 10. Une delicatesse bien mesurée peut " vous dispenser de vous elever en accusa- " teur contre des gens a qui vous tenez par " d'anciennes liaisons, mais elle ne doit point " leur faire trouver en vous un protecteur, " quand c'est leur propre besogne qui les " accuse et les condemne.

" 11. Sachez vous fier et defier. Et pour " discerner le degré de confiance, que vous " devez donner a chacun, fiez vous moins " aux hommes qu'aux choses. Les honnêtes " gens ne s'en formaliseront pas.

" 12. Ne vous fiez plus a un homme qui " vous a trompé une fois a dessein, ni a celui " même qui seroit capable de manquer a son " devoir pour l'amour de vous.

" 13. Gardez vous surtout de donner lieu " a penser, qu'en vous rendent des services " particuliers l'on puisse acquerir le droit de " desservir impunément le public.

" 14. Montrez votre superiorité et vos in- " tentions dans le choix de vos ouvriers.

 " 15. C'est

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" 15. C'eſt a la tête a penſer, et a faire agir " les membres.

" 16. Il faut que vous ayez l'œil a tout, " mais pas la main a tout. Des traits d'au- " torité que vous ne dirigeriez pas, deran- " geroient votre machine. Mais vous ne " devez diriger qu'en gros. Vous ne ſuffi- " rez pas aux details et ils detourneroient " votre vue de deſſus la totalité.

" 17. Ne vous reſervez pas que la beſogne " que vous ſeul pouvez faire. Autrement " vous ferez languir et la votre, et celle des " autres.

" 18. La lenteur et l'incertitude ne ſont " excuſables que dans l'examen et dans la " déliberation. Mais des que vous avez " deliberé et determiné, l'execution doit etre " prompte et ferme, ſans quoi vous tom- " berez dans le mepris, et dans le deſordre."

FENELON,

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FENELON,

ARCHBISHOP OF CAMBRAY.

THE perſon of Fenelon is thus deſcribed by one who was intimately acquainted with him :— "He was rather tall, well made, lean, and "pale. His noſe was large and well-ſhaped. "His eyes darted fire and vivacity*. His "countenance was ſuch that one never ſees "any thing like it. Whoever had once ſeen "it could never forget it. It contained every "thing, and united contrarieties without their "appearing to be at variance. It contained "gravity and ſweetneſs, ſerioufneſs and cheer-"fulneſs. It exhibited equally the man of "learning, the eccleſiaſtic, and the nobleman; "but what univerſally pervaded it, as well as "the whole of his perſon, were fineſſe, under-"ſtanding, decorum, the graces, and parti-"cular dignity. It required an effort to take "one's eyes from him. All his pictures appear "to ſpeak; yet no painter could ever reach "the proportions, the harmony, and the "delicacy of character, that were united "in his countenance; his manners anſwered

* See his portrait by Drevet, one of the fineſt engravings that great artiſt ever made.

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" completely to them; they had an eaſe,
" which they gave to other perſons; an air of
" propriety, for which he was indebted to
" living much in the world, and in the beſt
" company, and which extended itſelf to
" every thing that he ſaid or did. Beſide
" this, he poſſeſſed a natural ſoft and flow-
" ery eloquence, a politeneſs inſinuating,
" but noble, and proportioned to the perſons
" with whom he was; an elocution eaſy,
" neat, and agreeable; and clearneſs and
" preciſion of expreſſion to make himſelf un-
" derſtood even in treating the moſt ab-
" ſtracted and the moſt difficult queſtions.
" With all this, he never permitted himſelf
" to appear to have more underſtanding than
" thoſe with whom he converſed. He put
" himſelf upon a level with every one, with-
" out letting him feel it; he put him at his
" eaſe, and ſeemed to faſcinate him ſo, that
" he could not quit him for a moment with-
" out deſiring to return to him. This rare
" talent, which he poſſeſſed in an eminent
" degree, kept his friends attached to him
" all his life, in ſpite of his exile and his diſ-
" grace; and at the unhappy diſtance at
" which they were from him, united them
" in the melancholy pleaſure of talking of
" him, of regretting him, of ſighing after his

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" return, and of expecting it with the greateſt " ardour of deſire.*"—*St. Simon's Memoirs.*

A village curate came one day to the archbiſhop of Cambray, to complain that the peaſants of his pariſh danced on a Sunday. " Do not let us dance, M. le Curé," ſaid the good Fenelon; " but do not deprive others of " their innocent pleaſures; we have been idle, " they have been labouring all the week†."

In

* The perſon of our times who appears the moſt to reſemble Fenelon is the preſent pious, honeſt, and intrepid cardinal archbiſhop of Mechlin; a prelate perſecuted, like him, by his late ſovereign, the hot-brained and conceited Joſeph the Second, with the additional horror of having every miſchief to fear from the fanatic impiety of the modern ſavages of Europe.

† The Proclamation in the time of James the Firſt, for the uſe of Sports, ſays,

" The inconveniences that the prohibition of ſports on " the ſabbath-day occaſions are, that it keepeth the common " and meaner ſort of people from uſing ſuch exerciſe as " may make their bodies more able for war; ſets up drink- " ing, tipling, and filthy drunkenneſs, and breeds a num- " ber of idle and diſcontented ſpeeches in the alehouſes: " for when ſhall the common people * have leave to exer- " ciſe,

* The intelligent and excellent Signor Celeſia, of Genoa, uſed to ſay, "I wiſh we had in our republic as many har- " lequins as they have at Venice; we then ſhould have " fewer quarrels and leſs aſſaſſination."

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In the year 1709, a young ſovereign prince paſſed a few days with Fenelon. They had much converſation together, and, among other ſubjects, talked of toleration. The archbiſhop ſaid to his royal gueſt, "Never, "Sir, oblige your ſubjects to change their "religion; no human power can force the "impenetrable intrenchment of the freedom

"ciſe, if not upon Sundays and holidays, ſeeing that they "muſt apply their labour and win their living on all work-"ing days.

* * * *

"His Majeſtie's pleaſure is, that, after the end of di-"vine ſervice, his good people be not diſturbed, letted, or "diſcouraged, from any lawful exerciſe, ſuch as dancing, "either men or women, archery for men, leaping, vault-"ing, or any ſuch harmleſs recreation; nor from having of "May-games, Whitſun ales, morrice-dancing, and the "ſetting-up of may-poles, and other ſports therein uſual, "ſo as the ſame be had in due and convenient time, with-"out impediment or neglect of divine worſhip."

The Puritans indeed had gone ſo far as to prevent brewing on a Saturday, for fear the beer ſhould *work* on the Sunday following. It muſt be recollected, however, that theſe overzealous Chriſtians afterwards deſtroyed monarchy, epiſcopacy, and the peerage, the ſupports no leſs than the ornaments of the conſtitution of England.

"of

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" of thinking. Violence can never convince " men; it can only make them hypocrites. " When ſovereigns interfere in matters of " religion, inſtead of protecting it, they en- " ſlave it. Grant, then, to all men a civil " toleration of religion; not as if you ap- " proved of every difference in it, as a matter " of indifference; but as if you permitted " every thing with patience that God per- " mitted, and as if you wiſhed to conduct " mankind into one opinion by the charms of " a ſoft and gentle perſuaſion."

The 'Telemachus' of this prelate gave great offence at court: it was aſſuredly an indirect ſatire upon the tyrant Louis XIV. and his ſycophantic courtiers, by the general principles of juſtice and toleration which it taught. Fauduit attacked it with great virulence and folly, in his 'Antitelemachia', and Louis and his miniſters were enraged againſt its illuſtrious author. Many perſons ſaw alluſions in it to particular characters. Fenelon thus concludes a letter to his pupil the Duke of Burgundy, heir to the crown of France:

" Be the heir of the virtues of St. Louis, " before you become the heir of his crown.

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" Call upon him with confidence when you " have occaſion for his aſſiſtance. Remember " that his blood runs in your veins, and that " the ſpirit of faith which ſanctified him ſhould " be the life of your heart. He beholds you " from the exalted heights of heaven, where " he prays for you, and where he hopes that " you will one day reign with him. Unite " then your heart to his. *Conſerva, mi fili,* " *præcepta patris tui,*"

Fenelon wrote on the education of young women, at the deſire of the Duke de Beauvilliers. In this little book neither the magic of his ſtyle, nor the purity of his ſentiments, nor his knowledge of life, forſake him.

" All forms of government," ſaid Fenelon one day to the Chevalier Ramſay, " are ne- " ceſſarily imperfect; for the ſupreme power " in this world muſt ever be entruſted to " man. Yet all forms of government are " good, when thoſe who govern attend only " to the great law of the public welfare. In " theory, perhaps, certain forms appear pre- " ferable to others; but in practice, the " weakneſs and the corruption of mankind,

" ſubject

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" ſubject to the ſame paſſions, expoſe every " ſtate to inconveniences nearly equal in each " of them."

The lively and intrepid Lord Peterborough, who had the misfortune to have his mind tainted with infidel principles, ſtaid a few weeks with the good archbiſhop at his palace at Cambray, and was ſo much impreſſed with the ſweetneſs of his manners, and the benevolence of his diſpoſition, that he told the Chevalier Ramſay, " Upon my word, I muſt " quit the archbiſhop as ſoon as I can; for if " I ſtay a week longer, I am a Chriſtian in " ſpite of myſelf." This ſentiment gave riſe to the following lines:

An Uncle to his Proteſtant Nieces, on their viſiting Wardour Caſtle in Wilts, the Seat of LORD ARUNDEL, *on St. Peter's Day* 1794.

'TIS not the ſplendid Houſe of Prayer,
The burniſh'd gold's well-order'd glare,
The altar's beauteous form emboſs'd
With marbles from each diſtant coaſt;
The clouds of incenſe that ariſe,
And waft their fragrance to the ſkies;
'Tis not the flood of burning day
The tapers dazzling lights diſplay;

'Tis

'Tis not the lengthen'd notes and ſlow
The organ's diapaſons blow;
The ſound the pious virgins breathe
To th' enraptur'd crowd beneath,
As they their tuneful voices raiſe
To accents ſoft of prayer and praiſe;
'Tis not the prieſts in glittering ſhow
That at the ſanctuary bow,
Whilſt, offspring of their magic hands,
A Preſent Deity acknowledged ſtands;
'Tis not the young and beauteous band
Before the holy place who ſtand,
Like Samuel's ſons of early grace,
Th' Acolothyſt's * well-nurtur'd race,
Who, taught from life's firſt bluſhing morn
Theſe ſacred functions to adorn,
With ſteady ſtep and decent mien
Add luſtre to the ſolemn ſcene;
'Tis not each effort to expreſs
The charms and grace of holineſs,
That, to its deſtination true,
This ſacred ſite can bring to view;
'Tis not Ribera's † wond'rous art
Such pow'r to canvas to impart,
As, grand in form and bright in hue,
To bring to our aſtoniſh'd view
The Lord of Life, torn, pale, and dead,
Who for vile man's tranſgreſſions bled,
Whilſt weeping angels, hov'ring o'er,
The myſtery of love explore:

* The attendants on the prieſts at the altar, ſo called.

† Spagnolet, ſo called.

'Tis

"Tis not, my girls, ſuch things as theſe
That for your faith deſtroy my eaſe—
Your minds, I know, from earlieſt youth
So train'd to wiſdom and to truth,
To you external things inſpire
The only notice they require;
Yet one thing frightens me, I own,
Secure of all but that alone—
The noble tenants of the place
My fears alarm, my quiet chaſe;
Their piety without pretence,
Their goodneſs, their benevolence;
Their minds unſpoil'd by wealth or ſtate
(Thoſe common tempters of the great);
Their charity, that knows no bound
Where man and miſery are found,
And cheriſhes in theſe ſad times
Th' unfortunate of other climes;
Prieſts from their native altars torn,
Their ruffian country's jeſt and ſcorn:
Your hearts, dear girls, ſo well I know
To ſympathize at other's woe,
Of virtue fond, to worth ſo true,
So charm'd with goodneſs' every view,
That I am ſure you will enquire
What principles ſuch acts inſpire—
What faith ſo fervent and ſo bright
Keeps lives ſo fully in the right?
Nay more, my tortur'd ſoul to vex,
The more to haraſs and perplex,
Of manners kind, demeanour meek,
See Forreſter * the pulpit ſeek,
And on St. Peter's very day,

* Domeſtic chaplain to Lord Arundel.

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Of Rome's fam'd head the prop and ſtay,
So candidly his ſubject treats
(How fitted for religious heats!),
That with attention's well-pleas'd ear,
Sarum's good prelate's ſelf* might hear.
At Wardour than no longer ſtay,
There all we meet will fears convey.
Then fly ye courſers fleet as air,
To †Bemerton we muſt repair,
Fam'd long for paſtors of good learning,
Of great acuteneſs and diſcerning,
Who, in polemics deep and ſtrong,
Rome's faith have labour'd to prove wrong—
Where Herbert, Norris, Hawes, and Coxe,
Have given the Catholics ſome knocks:
'Tis this will ſave ye from the lurch,
And keep ye true to *Mother* Church.

S.

* Dr. John Douglas; whom if the virtuous Lord Falkland had known, he would not have ſaid that Biſhop Juxon was the only prelate that a pair of lawn ſleeves could not ſpoil.

† Bemerton, near Saliſbury. Its incumbents have been occaſionally very diſtinguiſhed perſons, as Mr. Herbert the Poet, the Ideal Norris, the learned Mr. Hawes, and the celebrated Traveller Mr. Coxe.

END OF THE FIRST VOLUME.

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